

THE
Monthly Repository.

No. CCL.]

OCTOBER, 1826.

[Vol. XXI.]

Bible Controversy in Ireland.

County Cavan, Ireland,

Oct. 7, 1826.

SIR,

YOUR valuable pages have, for the last twelve months, come regularly into my hands—a proof, without saying more, that I duly appreciate the spirit in which they are conducted.

That spirit (however distinct their support of a religious persuasion which, though rapidly gathering strength, is still comparatively unpopular in this kingdom) I conceive to be eminently impartial; and I can regard nothing more truly useful than a repository in which writers of opposite sentiments (witness the controversy between Dr. J. Pye Smith and Mr. Bakewell) may record their opinions on men and things in a few short pages, at the convenient intervals which your work admits of. Many a man may condense in the space of not many lines some valuable thoughts which he could neither afford time nor expense to enlarge into a form for separate publication, and which, were it not for such a welcome Miscellany as yours, must perish for ever, or lie forgotten in his desk, without so much as one friend, perhaps, of sufficient penetration, or exemption from prejudice, to do them any sort of justice.

I must say that such has not unfrequently been the predicament in which I stood myself—more especially, living as I do, in a quarter where mental excitement is exceedingly limited, or wretchedly bigoted. In this country, where there has happened to exist any occasional channel for literary communication, it has been found impossible to gain insertion for any views which did not harmonize, to the fullest extent, with the politics, or the orthodoxy, or the zeal of the medium through which it was sought to make them public. This perhaps was to be expected; but it is needless to demonstrate how much it crushes thought in Ireland, where

almost every thing which is not orthodox is factious and ferocious, and where a love of the genuine liberty of the understanding can scarcely, indeed, be said to exist.

I have been led to these remarks from some intercourse which I have had with a Review entitled the “Christian Examiner and Church-of-Ireland Magazine,” which has been for a year or two established in this country.

You are aware of the contest which has been waging throughout Ireland, between the advocates for the unrestricted dissemination and perusal of the Scriptures, on the one hand, and the Roman Catholic Priesthood on the other. It will be admitted by none more readily than by you, Sir, that the pretensions assumed by the latter, as they are in no degree different from those which their Church has maintained in the darkest and most tyrannical ages, have been not less abhorrent than they ever were, from the feelings and reasoning of every individual who is unaffectedly concerned for the dignity and freedom of the human kind.

Most honourable was the task of vindicating the insulted understanding of man from such odious and unaltered pretensions; but it soon became plain that this task had fallen into hands too feeble for a victory over assailants to whom nothing but the force of IMMUTATED TRUTH could be formidable. This, however, was a weapon which the Bible advocates had not the force or spirit to wield; the mightiest shaft in their quiver was pruned and stunted till it became a *telum imbelle* in their hands, and their enemies, at the close of the encounter, if not left masters of the field, were at least not driven from their position. Truth, Sir, is mighty; but it must be the WHOLE TRUTH. By appearing as zealots for any species of *constructive* doctrine, and denying the title of Christian and the

hope of salvation to all who could not arrive at the same conclusions with themselves as to the prevailing interpretations of Scripture, they be-reaved themselves of all power of triumphant reply. For, if the right of search were to be limited, I do not say by brute force, but by those reproaches which would stamp a sort of infamy upon certain unfavoured opinions, why take from Rome that rebuking power which they so unhesitatingly transfer to themselves? Where is the right of Rome to condemn all the world as heretical but herself? No where, but in the asserted attribute of INFALLIBILITY. Is there, then, on earth an AUTHORITY TRIBUNAL, or is there not? If there be, why disturb the possession of the first claimant? If there be NOT, then why, with the ridiculous airs of CERTAINTY, call the opinions of others into judgment, and dare to condemn, or affect to pity, AS IF they were AUTHORITATIVELY QUALIFIED to point out the limits of GOD'S forbearance and to propound with more than Papal assurance (inasmuch as they pretend to reject the guidance of infallibility) in matters which affect not the "living soberly, righteously, and godly," in obedience to the commands of Christ; "HERE is an opinion (our own) which conduces to eternal life — THERE (the opposite one) an opinion which leads to everlasting perishing"?

Sir, I believe, if there be demonstration in the world, I have convicted such persons of a flagrant inconsistency; and farther, I deliberately believe that, while we would insist on the absolute UNITY of essential truth, we may smile at the absurdities, re-sile from the contradictions, and disapprove of the enthusiasm, which so often disfigure and impede it, in the comfortable persuasion that no error adopted in sincerity is DANGEROUS, so long as it respects the sanctity of the moral code. Upon the tendency to danger in any opinion (subject to this exemption), it belongs not to man to decide, inasmuch as ALL opinions extracted from the Bible as their common and revered source, must be, so far as human beings have the right to decide, co-ordinate in point of authority, and entitled at

least to all the indulgence and courtesy, and calm good-natured reasoning, of which a Christian controversy might be so easily capable.

No mockery, indeed, can be equal to that of proclaiming a code of conditions for the investigation of truth, and receding from them the instant that certain notions of truth are contested; nothing more insulting to common sense than to invite us to the task of inquiry, by telling us that all are to have a free stage and fair play, and that however we may differ upon "some minor points," (the fixing of Easter, I suppose, or the cross in baptism,) "which are not of such moment as to require the perpetual miracle of an infallible judge of controversies," yet should we therefore not "act as enemies," but "in approximating charity, strive to live up to the precepts of our common Christianity," and so forth; and yet, in the very next breath, to undo all these concessions, to forget all these admonitions, to refuse the charity of respect, and the claim of communion, the moment any individual or body advances opinions which, in their CERTAINTY of being ALWAYS IN THE RIGHT themselves, they choose to brand with a deviation from their so-called orthodoxy. Let but a Clarke, or a Whiston, or a Price, lay a finger upon their creed, and THEN are all the dogs of war let slip, and the gates of mercy closed! *

Such, Sir, are the proceedings of those who monopolize the favourite title of orthodox in this country; and, indeed, to do them justice, consistently enough with their inconsistencies, the moment that any one proposes to carry their own (pretended) principles to their legitimate consequence, and to point out the errors of their reasoning, they will not so much as give him an opportunity of speaking, but turn about and tell him that "his sentiments are too latitudinarian in their nature, and too dangerous in their tendency, to be admitted into the pages of a miscellany which, by its very title, avows

* The reader is requested to take the trouble of comparing pages 356 and 414 of No. V. of Christian Examiner and Church-of-Ireland Magazine.

its adherence to the tenets of the Established Church ;" regretting also, "that in that Church there could be found a clergyman who would venture to avow them."*

Sir, those sentiments were mine, and that clergyman was myself; or rather, I should say, those sentiments were poured into my breast by one of the most transcendent names in the imperishable scroll of which that Church has been ever and justly proud! Sir, I am not ashamed to avow, that if not with his "mantle" to shield me, at least in the spirit of CHILLINGWORTH, I am ready to challenge the keenest pen amongst his tributaries, in defence of what the Editor of the "Church-of-Ireland Magazine" has been pleased to designate "as dangerous in its tendency and too latitudinarian" for his pages. And farther, I would hereby convey to him (perhaps his eyes have never fallen upon your work, but it may be reported to him) that my persuasion is strong, that the man who "ventured" to pen that "notice" would, in those days, have acted, heart and soul, the part of the frantic Cheynell over the mortal remains of the great Chillingworth. That illustrious person, you may remember, having been captured by the Parliament forces, died under the surveillance of that party, in the bishop's palace at Chichester; there Cheynell had access to him, and worried him with controversy during his illness; but after his disease (although he had been so requested by Chillingworth) refused to read the funeral service over him, because he could not think the expressions "hope" or "assurance," in that service, proper over such a person! Notwithstanding he recited a service of his own, including in the solemnity "THE RELIGION OF PROTESTANTS," which he condemned to the same grave with its author, in the following words—"Get thee gone, then, thou cursed book, which hast seduced so many precious souls; get thee gone, thou corrupt, rotten book: earth to earth, and dust to dust: get thee gone into the place of rottenness, that thou

mayest rot with thy author and see corruption!"

Look, Sir, to the "LICENCES" prefixed to that noble work, "the Religion of the Protestants;" look to the applauses with which it has been named by every honoured writer of our church from that hour to this, and judge whether the man who could regard my address to the Rev. Mr. Urwick (of whom I shall speak presently) as objectionable in its own nature, and unfit for a member of the Established Church to have written, can indeed be an honour to that church of which he presumes to be the advocate; judge whether I am not warranted in affirming that, having vilified the sentiments I have drawn from her favourite, he would, in those days, have dishonoured the remains and insulted the works of the man with whom it was her pride to be associated, and whom it is her glory to have produced; whether he would not have hung over the grave of her Chillingworth with a countenance responsive to the miserable Cheynell's, and participated with orthodox ardour in the "*his saltem accumulem donis*," performed at his memorable obsequies!

But, Sir, I am trespassing, and must think of concluding, if I am to entertain any reasonable hope of appearing in your pages. In truth, I should in all probability have committed to oblivion the circumstances upon which I have been dwelling, were it not that I have lately had the gratification of perusing two most able and interesting tracts, "Remarks on the Character and Writings of Milton," by Dr. Channing, and a "Review of the Progress of Religious Opinions," by M. Sismondi; both of which have powerfully revived my impressions on the subject, and determined me to seek for some means of exposing the ridiculous and unworthy inconsistencies of which the "Church-of-Ireland Magazine" must stand convicted in the judgment of every one who has the slightest understanding of the subject. There is reason to believe, too, if we may judge from certain recent menaces by Messrs. Wolfe and Pope, that ere these lines shall have reached you, a meeting will assemble in Dublin, in order to throw down the gauntlet once

* See the back of title-page, No. IX. of Christian Examiner and Church-of-Ireland Magazine.

more to the Roman Catholic clergy, ON THE RIGHT, forsooth, of PRIVATE JUDGMENT IN THE INTERPRETATION OF THE SCRIPTURES!

I have some anticipation, Sir, that you will permit me the honour of addressing you again; once before you have been good enough to pass an indulgent opinion on a performance of mine, in your Number for March 1822, (pp. 170—182,) including a Review of the Controversy on Materialism. If my anticipation should prove correct, I shall take the liberty of communicating to you the aforesaid paper of mine, which has had the misfortune of scandalizing the sagacious proprietors of orthodoxy in our good city of Dublin; and I candidly confess to you, that few pleasures could be equal in my mind to the satisfaction of being under the intellectual grasp of your *truly* sagacious American Critic; whatever he says, he says well, and says temperately; no writer need be *afraid* of his castigations; to be supported by so able an ally, must indeed afford the most elevating sensations; but there is a candour as well as a vigour in all he writes, and as he manifestly espouses or combats opinions for TRUTH'S sake, no writer who loves truth as he does *can* feel distressed at his decisions, or murmur against the gentle and manly expostulations he may incur.

I may observe that the paper in question was addressed to the Rev. William Urwick, a coadjutor at Sligo, who was at that time (November 1825), as was generally expected, about to meet in single combat the Rev. Mr. M'Sweeny, of Carlow, on the points controverted between the Roman Catholic and Reformed Churches. This Mr. Urwick is, no doubt, a talented and well-intentioned person; but I fancy you will judge from the following *morceau* quoted with applause in No. V. of the "Church-of-Ireland Magazine," p. 408, on which I have only lately thrown my eye, and with which I shall conclude for the present, that the dilemma in which he and his party are involved, is beyond even *his* ingenuity to subdue: "Were we to deprive man of liberty of thought in understanding the Divine will, or liberty of action in following his con-

viction of its dictates, we take from him the whole of that free agency which is essential to accountability. If, however, in the use of that liberty, a person misinterprets the will of God and acts contrary to its directions, he must answer for it at the tribunal of the Omniscient Judge. 'Every one of us shall render an account to God for himself.'" (Douay Version. Rom. xiv. 12. What a *chapter*, too, to quote on such an occasion!) "The disciple of heresy and immorality may then refer to his interpretations of the Scripture in vindication of his offences, but the Ruler of immensity pronounces them erroneous, and the man himself must abide the results of that decision, SHOULD IT INVOLVE THE RUIN OF HIS UNDYING SPIRIT"!!!

Merciful Heaven, what a God these men would invent for our worship! Can it be wondered when I declare to you solemnly, Sir, that never was my patience so painfully tasked as in perusing this most perplexed, this illogical, this terrific exposition! But, a word or two of comment, and I have done. HERESY, in its modern and popular, not its apostolical sense, (see Whitby, Tit. iii. 10,) what is it? A choice of opinion *upon conviction*. IMMORALITY, in its ordinary sense, what is it? An indulgence in corrupt action *AGAINST conviction*. And yet these are the two things which Mr. Urwick is extolled for having so ingeniously placed upon a par! The HERETIC (so called) unaffectedly believes that such and such a doctrine is or is not revealed by God, and he adopts or rejects it; his will obeys his understanding—his conclusion follows, and indeed cannot help following, his premises. The SINNER has seen that God requires him to love his neighbour, and yet he will not so much as give him a cup of cold water: he has seen that God requires him to forbear from taking his hallowed name in vain, and yet he presses his deposit of his will with perjured lips: so surely as he has eyes to see and ears to hear, he knows that God requires of him to live soberly, righteously and godly in this present world, and yet he resigns himself to theft and lust and drunkenness, as if the gospel were some Egyptian puzzle, or convicted fiction! Unthinking

man, what a comparison! Oh, but Mr. Urwick imagines this person to resort to *misinterpretation* to justify his sins. Strange expedient! rather to imagine a species of insanity which places his argument out of all ordinary contemplation, than yield to the plain and irrefragable dictates of common sense and conscience which award to sincerity and to *good faith* (albeit not the *right faith*) the favour and acceptance of Him who knoweth whereof we are made, and understandeth the thoughts long before, and preserveth all them that *are true of heart*.

No, Sir! this air of demonstration can impose upon no one—who thinks: we know of none but the Carpocratians of old times, the Inquisitor of modern times, and the BIGOT of all times, who could distil such impoisoned sustenance from the gospel, and palm their impurity and their hate upon him who knew no sin, and who died that he might bring us, in the bands of brotherhood and love, to the mansions of our COMMON FATHER!

The truth is, Sir, much as it pains one to think unkindly of a brother, it would appear that this thing of straw, this imagined perversion of Scripture to the purposes of depravity, this fatuous notion that unholiness could be sanctioned by a law which is holiness itself, and that till we are satisfied through what means and mysteries it may be the will of "the Ruler of immensity" to pardon our sins, we may, in the mean time, "act contrary to his directions," and fly in the face of his palpable commands; this thing of straw, I say, would seem to be set up as a target for his theological missiles, in order that the hated HERESY which he has tied to it, (and which, far from reserving *to be decided by God*, Mr. Urwick and his party so unhesitatingly define and denounce,) may come in for a wound in the operation! It is obvious that the conclusion at which Mr. Urwick has arrived, has been taught to abundance before his time; by those, more particularly, who sought, whether in or out of Rome, to frighten mankind from the temerity of differing in opinion from the majority of their fellow-beings in any particular country: "*Ut quo quisque*

modo volet, colat Deum, est dogma mere diabolicum," says the Reformer Beza; God has always hated this sort of heresy, and it is really magnanimous in Mr. Urwick to treat with so much philosophical forbearance in this world that which is furnishing so rich a repast for Satan in the next. "*Laissez les faire*:" what could be more liberal? The spirit of our commercial reforms has infected our religious speculations, and Mr. Huskisson is not more resolute in *his* system than is Mr. Urwick in combating the *prohibitory* policy which is still so strongly recommended to all who are disposed *stare super antiquas vias*, and to feel, in this respect, as they are assured that God himself must feel. In the theory of Mr. Urwick we must, however, concede that there is much of originality; his reasons, I believe, are novel: his beautiful parallel about free-will, wound up as it is by so happy a conclusion as to the character of God, had never before, perhaps, distinctly presented itself to the human mind: what a pity it should not succeed! Alas, Sir, all such devices are destined, I fear, to *succeed* only to the tomb of their predecessors! It was, indeed, a desperate plunge to get out of a difficulty from which there was no other escape; but truth is not so easily foiled, and I have that dependence upon the providence of a good God, that I am assured he will never permit the deliberate and improving sense of mankind to be deluded into a belief that a BORGIA and a LARDNER, a CHARTRES and a PRICE, a Colonel KIRKE and a THOMAS FIRMIN, will be weighed in the same balance by the hands of the Almighty! Never will that God abuse us by requiring us to admit an absurdity into our minds, and I intreat of Mr. Urwick to point out to the world a greater absurdity than that God should punish us for an impossibility, that is to say, *for not being convinced against conviction*; for I desire Mr. Urwick to say whether we are bound by the laws of God and nature to believe according to our persuasion, or against our persuasion? If the former, and that a just man (not being infallible) may embrace error, then he is punishable for that which he is morally and ra-

tionally bound to do! If the latter, then *any* contradiction may be true, and we may shut the Bible.

No other conceivable way is there for getting out of this dilemma, than by affirming that Milton or Lardner, or, vice versâ, Mr. Urwick, have not used as proper means, and *as sincerely endeavoured* to find out the truth, as they respectively might have done. And this, at last, brings the discussion exactly to the issue in which all wise men could easily perceive it *must* end, and in which all good men must, as surely, *desire* it to end; and *that* is, that the favour of God, in the next world, will be awarded, not to the accidental possession, but to the sincere love and the persevering pursuit of it in this. And, "if," as my great auxiliary, Chillingworth, beautifully observes, "by reason of the variety of tempers, abilities, educations, and unavoidable prejudices, whereby men's understandings are variously formed and fashioned, they do embrace several opinions, whereof some must be erroneous; to say that God will damn them for such errors who are lovers of him and lovers of truth, is to rob man of his comfort and God of his goodness, it is to make man desperate and GOD A TYRANT."

"The having done, and continuing to do," says his illustrious pupil, Bishop Hoadly, "all that is, morally and humanly speaking, in the power of men, for our information, and the acting according to the best light we can procure, is that beyond which man cannot go, nor God demand his service."

G. A.

The Fata Morgana.

THERE is no feature of the times more pleasing than the growing taste of all readers for a better class of books than they have been accustomed to peruse. Newspapers, Magazines, children's books and works of every description, are improved, owing to the evident improvement of the public mind. This is not only good in itself, but also an earnest of good to come: for it shews that the light of knowledge is penetrating through all ranks in society; and

where this light finds its way, it will create an inextinguishable desire for more light.

We are led into these reflections by accidentally taking up a book which would not at first view appear likely to suggest them. It is a mariners' book, designed only for commanders and other officers of ships, and is entitled, "The New Sailing Directory for the Mediterranean Sea, the Adriatic Sea, or Gulf of Venice, the Archipelago and Levant, the Sea of Marmara, and the Black Sea." The Compiler is Mr. *John Purdy*, "Hydrographer," whose name may be seen on many of Mr. Laurie's best executed and most valued charts. Of the merits of the work as a *Sailing Directory* we are incompetent to form a judgment, though it is plainly drawn up with great labour and care, and abounds with references to the best authorities: but what has struck and delighted us is the useful, instructive and even elegant matter which is introduced into it, and which must be an agreeable novelty to most of its readers. We cannot imagine any thing more pleasing than that the master of a ship in the Mediterranean, while consulting this manual for the regulation of the track of his vessel, should be attracted to some beautiful verses (say Mrs. Barbauld's), to a description of the antiquities of some classical spot, to the relation of some historic event or the picture of some great historic character, to the correction of some popular superstition or the elucidation of some point of natural philosophy. All this may happen to the nautical reader, possessing the volume before us. We quote (from p. 116) one passage by way of specimen: it describes a curious optical illusion in the Italian seas.

"THE FATA MORGANA."

"We shall conclude this Section with a note on a remarkable aerial phenomenon which has been seen on the Strait of Messina, at a certain height in the atmosphere. The name, which signifies the *Fairy Morgana*, is derived from an opinion of the Sicilians, that the spectacle is produced by fairies.

"This singular meteor has been described by various authors; but the first who mentioned it, with any degree of precision, was Father Angelucci, whose

account is thus quoted by Mr. Swinburne, in his *Tour through Sicily*:—"On the 15th of August, 1643, as I stood at my window, I was surprised with a most wonderful delectable vision. The sea that washes the Sicilian shore swelled up and became, for ten miles in length, like a chain of dark mountains; while the waters near our Calabrian coast grew quite smooth, and in an instant appeared as one clear polished mirror, reclining against the ridge. On this glass was depicted, in *chiaro-scuro*, a string of several thousands of pilastres, all equal in altitude, distance, and degree of light and shade. In a moment they lost half their height, and bent into arcades, like Roman aqueducts. A long cornice was next formed on the top, and above it rose castles innumerable, all perfectly alike. These soon split into towers, which were shortly after lost in colonnades, then windows, and at last ended in pines, cypresses, and other trees, even and similar. This is the *Fata Morgana*, which, for twenty-six years, I had thought a mere fable!!"

"To produce this deception, many circumstances must concur, which are not known to exist in any other situation. The spectator must stand with his back to the East, in some elevated place behind the city, that he may command a view of the whole bay; beyond which, the mountains of Messina (in Sicily) rise and darken the back-ground of the picture. The winds must be hushed, the surface smooth, the tide at its height, and the waters pressed up by currents to a great elevation in the midst of the channel. All these events coinciding, so soon as the sun surmounts the eastern hills behind Reggio, (in Calabria,) and rises high enough to form an angle of 45 degrees on the water before the city; every object existing, or moving at Reggio, will be repeated upon this marine looking-glass: each image will pass rapidly off in succession as the day advances, and the stream carries down the wave on which it appeared. Thus the parts of this moving picture will vanish in the twinkling of an eye. Sometimes the air is so impregnated with vapours, and undisturbed by winds, as to reflect objects in a kind of aerial screen, rising about 30 feet above the level of the sea. In cloudy, heavy weather, they are drawn on the surface of the water, bordered with fine prismatic colours.*

* "In a small work lately published, entitled, *The Conchologist's Companion*, we have seen a description of the *Fata Morgana*, which is given as if seen by the compiler of that work. It is, however,

"Captain Smyth, in his '*Memoir*,' says, upon this subject, 'One of the most extraordinary phenomena of this celebrated region is an aerial illusion, called the *Fata Morgana*, from being supposed to be a spectacle under the influence of the queen of the fairies, the '*Morgain la Fay*' of popular legends. It occurs during calms, when the weather is warm, and the tides are at their highest; and is said, by some refractive property, to present in the air multiplied images of objects, existing on the coasts, with wonderful precision and magnificence. The most perfect are reported to have been seen from the vicinity of Reggio, about sun-rise. I much doubt, however, the accuracy of the descriptions I have heard and read, as I cannot help thinking that the imagination strongly assists these dioptric appearances, having never met with a Sicilian who had actually seen any thing more than the loom, or *mirage*, consequent on a peculiar state of the atmosphere; but which, I must say, I have here observed, many times, to be unusually strong. It is spoken of, by some, as a luminous ignescent phenomenon, infallibly predictive of an approaching storm.'"

SIR,

ARE there not certain critical and climacterical periods in the history of the human mind as well as body? For myself, I am conscious of several great changes in my habits of thinking, wrought out naturally or as the consequence of growth and experience: and nothing is more instructive or entertaining than to look at one's-self in a former state of mind. I refer not so much to opinions as to great principles, by which opinion, and every thing else in the mental constitution, is modified.

There was a time when I considered improvement to consist in differing from, or as I was accustomed to call it, rising above the mass of mankind; what was popular was with me erroneous; and I perpetually mistook singularity for originality. This sentence, I am aware, does not read well, but in writing it I exemplify one of my changes. Years ago, if I penned a few lines for a magazine, I was not satisfied with myself unless I made

so exactly similar to the above, by Father Angelucci, that we hope to be pardoned for suspecting it to be identically the same."

out periods that would read well ; now I confess I regard language merely as the instrument of thought, and the words that express my meaning quickest and fullest are the words of my choice, however they may sound.

But what I aim at in this hasty letter is to explain my growing tendency (and I presume I am not a solitary instance of this habit of mind) towards the proverbs and maxims in use amongst the people as the deliberate expression of their moral sense.

For instance, I no longer smile when I hear the poor say, in order to alleviate misfortune, that *all must have their troubles*. The maxim does not now appear to me to recognize a blind Fate, but a wise ordination of Providence, under which all are subjected to discipline, and every one has the peculiar trials allotted to him that are best for the formation and improvement of his character.

Again, I can hear without contempt, nay with approbation, the remark so commonly made by persons in humble life, on the experience or observation of great suffering, that it will be *made up* to the sufferer in another world. The saying implies the great doctrine of moral compensation, which is necessary to the vindication of Divine Providence. They who doubt of this truth, should consider the parable of Dives and Lazarus, plainly intended to set it forth ; or if an argument please them better, they may take up the chapter on this subject in the "Light of Nature Pursued," which is amongst the most ingenious parts of that singular work.

The pretenders to superior spiritual light in the present day are accustomed to look with unutterable scorn upon the people when they speak, as the people of all countries are wont to speak, of *making their peace* with God. Unquestionably, there may be error mixed up with the notion and superstition with the practice ; and with what practice and notion may not superstition and error be united ? But in its obvious meaning, the phrase denotes no more than the scriptural term *reconciliation*. Evil and worldly habits estrange the soul from God ; when sickness comes, and especially as the forerunner of death,

warning is given to the imperfect human being to bring himself nearer to the Great Being to whom he is accountable ; and he can prepare to meet his God only by pious and Christian thoughts and devotional exercises. He makes his peace with God, when his mind is brought into a state of humble hope and of calm reliance upon the Divine goodness.

I might produce many other examples, but these may suffice to explain my meaning, and to shew that there is amongst us a mass of popular wisdom. Indeed, it may perhaps be proved that there is not a single term or phrase by which the people, properly so called, are accustomed to express their moral judgment or feeling, that is not the result of long and deep thought upon the constitution of human nature, the course of society and the operation of an all-wise Providence.

ONE OF THE PEOPLE.

SIR,
ONE good effect will, I hope, be produced by the controversy which is now shaking the Bible Society. The public must surely obtain information, of which they are grievously destitute, concerning the Apocrypha. All that nine hundred and ninety-nine out of every thousand Christians in this country know of the matter is, that there are certain books sometimes bound up with the Bible, which in some degree not ascertained and for some reasons not apparent, are of lower value and authority than the rest of the volume. Now, Sir, I do hope that in this book-making age some compiler will give us in a little work the literary history of the apocryphal books. A small portion of industry, learning and judgment, might suffice for the task. In the mean time, perhaps one of your correspondents will point out the works already existing in which a scriptural learner may find at least some scattered notices upon this interesting but neglected topic. If this inquiry should elicit real information, and particularly if it should give occasion to the formation of a *Key to the Apocrypha*, your columns will add another to the many benefits they have conferred upon biblical readers. R.B.

On the Mosaic Injunction, Exod. xxiii. 19.

Parkwood, 1826.

Leges etiam, Judaicæ præcipue, penitus intellectæ et in media quasi luce positæ, voluptate non levi perpendunt ingenii capaces homines.

Spencer, de Legibus Hebræorum.

THE injunction, "Thou shalt not seethe a kid in his mother's milk," Exod. xxiii. 19, is thrice repeated by Moses in the plainest terms, yet no law in the Pentateuch has been more frequently misinterpreted in divers commentaries. It imports a simple prohibition of the heathen custom, "to seethe a kid or lamb in his mother's milk." In translating this text the Septuagint invariably adopted the word γάδι, though in other passages of Scripture they used the Greek equivalent of kid. Homer in the *Iliad* is apt to introduce lambs and kids together in the same sentence: Philo, in assigning a reason for this statute, remarks on the inhumanity of the act, to dress for food or sacrifice a lamb or kid boiled in the milk of its dam. But since it appears conformable with the ritual of Gentile antiquity to dress in their mothers' milk both lambs and kids, in preference to other animals, for victims served up at the altar, the inference seems obvious, that this law was primarily enacted to the end of suppressing among the Jews any latent propensity to indulge themselves in this idolatrous ceremony. The Sabians are reported to have practised the superstitious mode of seething a kid in his mother's milk at the season of gathering into the storehouse the fruits of harvest, or of the vintage, their corn, wine and oil; when in the form of a magic charm they were wont to sprinkle the fruit trees, fields and gardens with the milk in which the kid was boiled, in order to promote at the decline of autumn the renewal of fertility in the spring of the following year. This interpretation of the Pagan rite prohibited in the Mosaic institutes, was entertained by Jews of the highest celebrity for accurate research and profound erudition in the sacred volume, Maimonides and Abarbanel.

The illustrious Bochart has specified and refuted the erroneous views

of different commentators respecting the intention of this command. It is worthy of observation that this interdiction is immediately conjoined with the heavenly mandate concerning the celebration of the feast of tabernacles. Why was this singular enactment so apposite to the annual usage that prevailed among the ancients at the close of harvest, to hold a festival in honour of the rural deities, unless it referred to a species of superstition adapted to conciliate their good-will and implore their benign influences on their pastures, plantations, corn-fields and vine and olive groves? Horace alludes to this custom as prevalent among the people of Italy during the rustic simplicity of primitive times:

Agricolæ prisci, fortes, parvoque beati,
Condita post frumenta, levantes tempore festo

Corpus, et ipsum animum ———

——— Silvanum lacte piabant.

Epist. Lib. ii. Ep. i. v. 139.

Behold the rude forefathers of the soil,
Content with little, their reward of toil,
The harvest o'er, in scenes of festive ease,

Their Sylvan deity with milk appease.

Ovid has likewise a distich (*Fast. Lib. iv. ver. 742*) describing the festive tribute offered to Pales or Pomona, to whom, it appears, an oblation of warm milk (*tepidum lacte*) was presented. A modern author attributes a similar custom to the Africans on the coast of Guinea, who are addicted to certain relics of the superstitions that abounded in Syria, in Italy and Greece.

The rite forbidden in the text must be allowed to assume a character both unnatural and cruel, and utterly incompatible with the dictates of maternal affection, when the fond mother is compelled to yield that milk which originally flows as the stream of life and nourishment to her tender offspring, to be thus perverted into the means of its destruction. In regard to the effect produced by the condemnation of this ceremony, it is well known that the Jews, ancient and modern, revolted from its atrocity with abhorrence, and abstained from violating this prohibition with the most scrupulous and religious anxiety. To this law the *Codex Samaritanus* has subjoined an extraordinary para-

graph, (to which a parallel is not superadded to any other commandment,) denouncing the most awful indignation of God on the guilty transgressor. Even at this day the Jews still maintain it a point of conscience not to eat any flesh that has been touched with milk. Their zeal for this precept is carried so far in our own times as to insist on the indispensable propriety of adapting separate utensils for different viands, one for dressing animal food, and another for preparations of milk diet; two knives, one appropriated exclusively to cut flesh-meat, and the other cheese; two salt-cellars, and two towels or napkins, with distinctive marks inserted, are furnished in order to keep this law inviolate. Whence we may conclude that the Jewish nation would not have been constrained to this excess of rigid observances had not the rite, abolished by the interdict, been contaminated by its magical, idolatrous nature, and if their remoter ancestors, who were sensible of its tendency, had not guarded their descendants from its contagion by traditions that serve in perpetuity to vindicate the precincts of this law. Doubtless, the rite of sacrificing a lamb or kid seethed in his mother's milk, was peculiar to demoniac mysteries, and the Jewish lawgiver interposed with divine authority to prevent the Hebrews from participation in the service of Jehovah, and of the table of demons. Sir William Jones observes concerning that most extraordinary people, the Jews, "that with all the sottish perverseness, the stupid arrogance, and the brutal atrocity of their character, they had the peculiar merit of preserving a rational and pure system of devotion in the midst of wild polytheism, inhuman or obscene rites, and a dark labyrinth of errors produced by ignorance and supported by interested fraud."

WILLIAM EVANS.

Critical Synopsis of the Monthly Repository for October, 1825.

SCHILLER ON THE MIGRATION OF NATIONS. Schiller was one of the haughty aristocracy of literature. He seems to have disdained communion with the vulgar mind. Ambitiously he soared about

in a region where only the few could hope to accompany him. His intellect passionately fed on generalities. There is no doubt, also, that he belonged to that most fascinating, most powerful, yet not most enviable class of authors, who are slightly tinged with insanity. O Tasso, Swift, Byron, Schiller, and ye other kindred demoniacs! dearly did ye pay for that unearthly inspiration which gave you such quick and fiery glimpses into the truth of relations and things. When I saw the boldness with which Schiller here grapples with one of the most abstract and difficult subjects, I felt ashamed of my littleness, my concreteness, so to express it, in the great literary creation. What an awful distance and contrast between the sublime and unintelligible theorizer on the migrations of nations or the genius of the Mosaic philosophy, and the creeping commentator of a Monthly Magazine, who, if he have the merit of perspicuousness, feels it but a mark of inferiority! The study of literature is happy in its tendency, when it thus produces a sentiment, as it now does in my breast, of deep and genuine humility. But let me add, a sentiment also of *contentment*. For thus far, by missing the power of writing like Schiller, I have perhaps avoided his sleepless nights, his cadaverous constitution, his early death.

I have read this translated composition over, I think, not less than twenty times. As a translation, it is excellent. It well represents the marble-like simplicity, weight and purity of Schiller's style. But I could not now sit down and talk about the migration of nations, and tell a friend at what the author has been aiming. The composition is a lyric in prose. It exhibits all the arts and instances of obscurity, being a master-piece in that way. As far as I understand it, I am not sure that the philosophy is quite true. Some historical events the author ascribes to systematic causes, and others he mistily covers over by referring them to what he calls *fortune*. But this last seems to be a shield of ignorance and very unphilosophical. He might have as well referred *every thing* to fortune. When he is aware of the circumstances under which men in the middle ages acted, he assigns them ingeniously

enough; when he is ignorant of them, he ought not to say that "fortune," and "the hand of order," operated here, but he should confess his ignorance. Much that was produced by the "fortune" of which the author so obscurely speaks, was the result often of particular circumstances now unknown, and often of national character, as well as original individual genius, to all which had he alluded more specifically, his analysis would have been much happier and more gratifying. But then what would have become of that sublime and re-

mote *beau-ideal* in which his soul always delighted?

If the Editor of the Repository will submit to the incumbrance, I offer him the following translation of one of Schiller's most characteristic lyrical idyls. As it is occasionally abrupt and obscure, I will subjoin a commentary to connect the parts and fill up the chasms as far as I can understand the matter, begging Comar Yates, or some other ingenious correspondent, to communicate his ideas, if he sees things in a different light from mine.

A GRAVE-YARD SKETCH.

(From Schiller.)

| | |
|---|----|
| With deaden'd rays O'er still sepulchral groves the moon delays; Sighing, the Night Spirit sweeps the vaulted gloom— The mist-clouds lower; The stars just shower | 5 |
| Faint, mournful beams, as lamps within a tomb. Like spectres, silent, hollow-visag'd, wan, In solemn death-pomp, blackening on the sight, Where the hearse leads, a train moves slowly on, Wrapt in the mist-glooms of the funeral night. | |
| Tottering on his crutch along, Who, with agoniz'd and downcast eye, With heart outpour'd in murmurs strong, Bent sorely by his iron destiny, Staggers behind the mute-borne bier? | 11 |
| Hark! did "Father" burst upon his ear? Did his boy speak? A shuddering fright Is o'er his soul; with chilly sweat His sorrow-wasted frame is wet, His silver-hairs are rais'd upright. Torn is his bosom's wound again! Burns through his soul its hell of pain! | 15 |
| "Father," upon his brain <i>did</i> start, "Son!" echoed back the father's heart, Oh, Ice-cold, ice-cold, in his winding sheet, Here he lies low, With all thy dreams, so golden, and so sweet, Golden and sweet, but to increase thy woe, Here, ice-cold in his winding-sheet he lies, Thy dear delight, thy Paradise! | 25 |
| Mild, as when rob'd with Elysian airs o'er him, Flora's son slips from Aurora's embrace, Breathing a heav'n of soft odours before him, And drives thro' bright meadows his frolicsome race, So thro' the fields thy lost darling went sporting— His image shone back from the silver-white wave, And maidens, a share in his games fondly courting, Enraptur'd would melt at the kisses he gave. | 30 |
| Boldly he sprang where his equals were thronging, And mov'd like a roe on the hills in its prime, Unmaster'd, his thoughts and his wishes went longing And tow'ring to heav'n, like an eagle sublime. | 35 |
| | 40 |

Proud, as a charger curvetting and stamping,
And tossing his mane the storm's fury to brave,
In royal defiance the foamy bit champing— 45
So fearless he trod before chieftain and slave.

Like a spring-day of gladness, his life swiftly hurried,
Sparkling, away, with an evening-star's glance,
In the golden-bright wine-cup his sorrows he buried,
And scatter'd his cares in the maze of the dance. 50
Worlds of rich promise lay hid in his bosom,
Oh!—when he reaches his manhood's fair prime,
Rejoice, thou blest Father, rejoice in the blossom
Thy bud may put forth in its fulness of time.

No!—Hark! a sound that church-yard portal gave, 55
Its iron-hinges grate upon thine ears,
Opening a vista to yon vaulted grave,—
No, Father! give a loose to all thy tears.
Go, lov'd one, tread the path-way of the sun,
Perfect, exalt, enjoy thy deathless powers, 60
Quench now, at length thy pilgrim journey done,
Thy god-like thirst of bliss, amid Valhalla's bowers.

Look, rapturous thought! look there at Eden's door!
Hark! now the coffin drops within the ground
With dumb and sullen clang; while, rattling, pour 65
The updrawn grave-cords their complaining sound.
There, drunk with sorrow, how we dash'd and roll'd
Against each other—not a word we spoke;
Our eyes, our bitter murmurs cried, Hold, hold!
Our tears in warmer, faster streams outbroke. 70

With deaden'd rays
O'er still sepulchral groves the moon delays,
Sighing, the Night-Spirit sweeps the vaulted gloom;
The mist-clouds lower— 75
The stars just shower
Faint, mournful beams, like lamps within the tomb.
The coffin yields a dull and hollow din.
Oh for one glance, though worlds the price should pay!
The grave, when once, for ever closes in—
Dull, duller, rings that tumbling earth-heap's din, 81
The grave must ne'er give back its prey.

Commentary.

The principal object of the poem is to represent the succession of mournful ideas, of bitter recollections, of half delirious, but immediately extinguished hopes, of imaginations, reflections, and even sensorial impressions; at one instant wild and delusive, and at another religious and sober, which throng through the soul of an aged father who is following the corpse of a beloved son to the tomb.

The first twenty-four lines are a narrative description uttered directly in the person of the author.

Ver. 9. The poet must be supposed walking in this train, or at least joining them soon afterwards and mingling in their grief. (See vers. 67—70.)

16. The old man who is introduced

staggering on his crutch in convulsive grief before the train, is supposed in this line to be for an instant roused from his reverie by the imaginary vibration on his ear of the word *Father*. The lines which follow (16—30) describe, first, his confused terror at the sound, and next, the agony he experiences when the view of the hearse before him corrects his mistake, and brings anew to his recollection the full truth and reality of his situation.

From vers. 25 to 64, either the poet or some other sympathetic spectator seems to be reading the thoughts and feelings of the father, and then describing them in a kind of apostrophe.

30—51. The old man, after this

manner, is represented as dwelling on the remembrance of the boy he has lost. His thoughts kindle up more and more at retracing an image of so much life, fire, joy and beauty, until at length (vers. 52) his mind again runs away with itself, and begins to form pictures of future happiness which the youth is to experience on earth.

55. The visionary dreams, in which the father and the sympathiser were but now indulging, are suddenly dispelled again by the creaking of the church-yard gate. But religion here comes to their aid. They revel in hopes of the youth's immortality and bliss in Paradise. Yet even these consolations, which are supposed to occupy their minds while they are walking from the church-yard gate to the grave, receive immediately an awful shock by the occurrence of the funereal sensible images so minutely described in vers. 64—67.

59—63. The poetry of the situation is very much heightened by describing the parties as subjected to the influence of ancient northern superstitions, respecting the happiness of the blest, in place of the more philosophical conceptions on that subject derived from comparatively modern Christianity.

67. Here the narrative description, directly in the person of the author, is resumed. He now, as I before intimated, suggests, that he forms himself a part of the sorrowing train.

78. This is descriptive of the sudden wish of the whole company, or perhaps of the father alone, to catch one glimpse more of the departed youth before he is separated from them for ever.

79—81. The poet in his own person, while the train are retreating, suggests the impossibility of gratifying them.

80. The false rhyme in which the word *din* is repeated is but an exact counterpart to the original. The variety of metres in the translation corresponds to that in the original.

Mr. Freeman on the Coronation Oath. The patronymic of this correspondent, his sturdy good sense, and the particular subject which has called forth such remarks from such a quarter, all suggest to us the ad-

vancement of certain ranks of society in knowledge, conscious importance, and personal independence.

Traditions of Edinburgh. There is something, to me, wofully flat and *mal-au-fait* in Lord Kames's epitaph on Smollett. The Tinklarian Doctor, commemorated in the preceding extracts, would have succeeded more to my satisfaction.

Dr. Jones on St. Luke. This is in Dr. Jones's happiest style—a mixture of profound learning and inspired penetration. I only feel a doubt, though not a strong one, respecting Paul's meaning of the word *gospel*, in connexion with the praise of Luke through all the churches.

Critical Synopsis. On the whole I could not have prescribed to myself a more pleasant and exciting literary task than the Synopsis of the Repository.

Mr. Johns on Ordination Services. I hope Mr. Johns will not proceed to attack those delightful tea-drinking parties which the young ladies, in some places of England, arrange in their chapels, contrary to all scriptural authority and ecclesiastical usage. Although not enjoined in sacred writ, yet they are so entirely in unison with the spirit of Christianity, and with the liberty wherewith we are made free, that I should be sorry to see them abolished. Yet Mr. Johns must discern in them much danger, and must anticipate many evil consequences from admitting active female interference into the concerns of Christian communities.

Epitaph on Baron Maseres. The best commentary on this inscription will be a translation of it.

"Beneath this stone lie the remains of Francis Maseres, Esq., formerly Fellow of Clare-Hall, Cambridge, and for the space of fifty years, Fifth Baron of the Exchequer.

"The honour, integrity, impartiality and liberality of this excellent and most amiable man, were conspicuous to all who knew him. To these distinguished virtues were added a sweetness in discourse and in manners, an affability and good humour, not to be surpassed. His attainments in polite literature and the abstruser sciences were such as entitled him to the highest praise. Having in his youth profoundly studied the Greek and Latin

Classics, he resorted to them for delight in his old age. As a mathematician, none can pronounce him inferior to the most celebrated of his contemporaries. Many specimens of his accurate, copious and well-digested knowledge were given to the press, and contributed to the instruction of the public. As respects articles of faith, so called, he reduced them to the smallest possible compass. A follower of Christ, he most religiously adored one God, the Being of beings, and the Father of all. In the enjoyment of a mild and serene old age, and of every mental faculty, he entered upon that immortality which he had so ardently desired. This event took place in the year of our Lord 1824, and in the 93d of his own life. Farewell, best of men! Farewell, dearest of friends! If sublunary things still attract thy notice, may this monument, erected by Robert Fellowes, to whom thou art most beloved, even in death, be regarded with that complacency which was habitually thine own."

Pulpit Revilings in Yorkshire. "Reville not again."

Defence of Neal by Mr. Kentish. Complete, and the concluding summary admirable.

Toulmin's Edition of the History of the Puritans was printed at Newbury Port, Massachusetts, in 1816, in 5 vols. 8vo.

Dr. Rees on Sandius' Bibliotheca. It were to be wished that the Unitarian Association might patronise Mr. Rees's suppressed project by subscribing for one hundred or more copies. A number might undoubtedly be disposed of among American booksellers.

Norwich Inauguration. Defended with better arguments than temper.

Mr. Cogan on Two Articles. I always expect more or fewer rays of light at the annunciation of certain names among your correspondents; and am never disappointed.

Mr. Evans on the Athanasian Creed. If I might presume to add any thing to the excellent and lucid commentaries offered by Mr. Evans on the writers from whom he has presented extracts, I would say, that the following sentences, occurring in the paragraph taken from Mr. Renell, so far from bearing with seve-

rity on Unitarians and Dissenters, do in fact constitute the very essence of their justification and defence, falling back, at the same time, with a weight of severity, and almost of sarcasm, on the politically founded English Church.

"The revelations of God to man, the glories and graces of the Christian dispensation, are not *objects of capricious sport or idle contention*. They are not to be received *at pleasure*, nor rejected with impunity. *Those who have the power and opportunity of ascertaining, of receiving, and of defending, their truth, must, in reason, be answerable for their wilful rejection, or intentional corruption.*"

REVIEW. *Milton.* Few pieces of criticism have excited more interest in America than the Review of Milton's Work in the Christian Examiner, No. 13. It is ascribed to the pen of Dr. Channing. The eccentricity of some of its speculations, the juvenile ardour and vividness of its sentiments, and the elaborate and exuberant decorations of its style, render it somewhat of an *unique* among that gentleman's productions. It at least demonstrates that his mind is still as elastic and fresh as if it had never yet conducted with enviable success a long course of moral and religious investigation, nor engaged in the wearying business of theological controversy.

Smith's and Bird's Sermons. Very interesting. Why could not Archbishop Magee and Archdeacon Wrangham be persuaded to study these sermons, before they again rush to the attack upon Unitarians?

Bowring's Poems. While I was reading these three pages to a lover of poetry, testimonies of delight and admiration would spontaneously burst forth from the depth of our souls.

Obituary. Unusually interesting.

INTELLIGENCE. *Protestant Society.* The worthy chairman must pardon an American for inquiring into the propriety of the expression, "an assembly *convocating*" for certain purposes.

Address of the Unitarian Congregation, Boston, Lincolnshire, to their late Minister, the Rev. D. W. Jones, with his Reply.

SIR,

THE following address, which was very numerously signed, has been presented by the Unitarian congregation of the above place, to their late pastor, the Rev. D. W. Jones, whose resignation of his charge amongst them, with the purpose of going to America, was lately announced, as a token of their grateful sense of his useful and valuable labours amongst them. L.

*"Boston Unitarian Chapel,
September 6, 1826.*

"Rev. Sir,

"We, the undersigned members of the Unitarian society in this place, cannot permit you to take your departure to distant climes without expressing to you our unfeigned regret, that you are not only about to leave us, but that it may be *for ever*.

"When we recollect that, during the long period of our union, the utmost harmony, social kindness and fraternal regard have uninterruptedly subsisted between us, as men and Christians; and when we reflect upon the instructions we have received from your addresses from the pulpit, fraught with classical learning and unsophisticated reasoning, teaching us 'to look through nature up to nature's God,' and contemplate your unaffected piety in the display of the truths of the Christian religion, your ardent zeal to impress those truths upon our minds, in order to produce in us the practice of virtue and philanthropy, as the only foundation of a Christian's hope, our minds are filled with sorrow that the days of your ministration amongst us are no more. However, though the connexion of pastor and disciples is now dissolved, and you are going to labour in another vineyard for a few more years, yet we hope and trust that, as children of the same almighty Father, the bond of Christian union will never be broken.

"That long life, happiness and prosperity may attend you wherever you may happen to pitch your tent; but, above all, that the reflection upon a well-spent life, accompanied by an

unshaken confidence in a faithful Creator, and a settled trust in the truths and promises of Christianity, may solace you in the hour of death; and, finally, that you may be received into the Kingdom of everlasting joy and felicity, is the fervent prayer of,

"Rev. Sir,

"Your sincere Friends and Brothers.

"To the Rev. D. W. Jones."

The following is the reply of Mr. Jones to the above address, which was presented, in the name of the congregation, by the two gentlemen whose names are mentioned:

"My most esteemed Friends,

"For the very kind and affectionate address which you have caused to be presented to me by our mutual and respected friends, Messrs. Love and Wright, I most cordially thank you.

"To have conducted, for eight years, the religious services of so enlightened, so rational, and so intellectual a congregation, I consider a high honour, and to me it has been the source of the purest pleasure.

"I have had an opportunity of knowing you thoroughly, and I am happy to say that the longer and better I have known you the more reason I have had to esteem your characters and to value your principles.

"Believe me, my dear friends, my mind is deeply impressed with a sense of the many acts of kindness which I have received from you, both collectively and respectively, during the period of our union.

"But now, on receiving this last token from you of your regard for my future happiness, on the dissolution of the relative connexion of pastor and congregation, I am so overwhelmed by my feelings, that I am incapable of giving expression to the fulness of my heart.

"In whatever clime and under whatever circumstances I may be, the recollection of your kindness will live in my heart till it shall cease to beat; and at the last eventful moment, when my soul shall be summoned to mount on high, my aspiration, I trust, will be, *May God bless you all*.

"In the mean time, my prayers shall daily be for my dear friends in Boston, once my spiritual children, that they may increase in comforts and happiness while on earth, and

continue to imitate the example of our blessed Master, Jesus Christ, in the practice of virtue; so that, at the close of their earthly career, an abundant entrance may be administered to them by God our heavenly Father, into the realms of eternal bliss, through Christ Jesus our Lord.

"And now, my dear friends, that the God of all grace may be with you all, is the sincere and affectionate wish of

"Your faithful servant,

"D. W. JONES."

SIR, *Edgbaston.*

CAN an adequate reason be assigned why the subject of the following paper should be unsuitable to your valuable pages? Perhaps a little more variety of topics would render the work more interesting to many of its readers, still, however, not losing sight of its avowed and leading characteristic. Whether I have done my subject sufficient justice to remove all hesitation from your mind, is another consideration. If it should be thought that I am floundering out of my depth, the subject itself must be my apology. It served me for three or four hours' amusement during a rainy day; and assuming that all your correspondents, including myself, whether they give their initials, or a fictitious signature, or their real name, are all actuated by the little spark of vanity in supposing they can say something worthy the public attention, I may be excused if I prefer the latter, as being more sincere, more straight-forward, more ingenuous, more manly and more responsible. I have always admired the intrepid magnanimity of Horne Tooke, when arraigned at the bar of his country for treason, and when he was cautioned about admitting some of his own writing which was brought in evidence against him—"I have never," said he, "written a sentence in my life, which even at this critical moment I am either ashamed or afraid to avow."

State of the Atmosphere in August last.

A cubic yard of earth is generally rated to weigh a ton, but this is so far indefinite as to leave it uncertain what quantity of moisture it may be supposed to contain, or what the den-

sity of its substance. A pound of common soil will hold about one-fifth of its weight of water to saturate it fully, that is, if all its moisture be completely evaporated it will then absorb one part of water to four, before the water will begin to run off, the whole being put on an inclined plane. What then becomes of this quantity of water during a season of such excessive drought as we have lately witnessed? Though its tendency is to sink into the earth, yet the process of evaporation by wind and heat is perpetually counteracting this tendency, so that the springs which depend upon superficial moisture soon become dried up, and the water thus withdrawn from the surface has no station to which it can be assigned but in the atmosphere with which our globe is surrounded. However paradoxical it may appear to uninquiring minds that the circumambient air when in its hottest and most transparent state contains more vapour than when we are enveloped in the most opaque and gloomy of our November fogs, it is nevertheless a demonstrable fact. Meteorologists, and more especially our countryman Dalton, have experimentally proved that the greater the heat of the atmosphere, and however pellucid and clear it may be to our vision, the greater the quantity of steam or moisture it will of necessity imbibe, and this in a geometrical proportion to its intensity of heat: thus, air at a certain temperature will imbibe a certain portion of vapour and no more; but double that heat, and you much more than double its capacity for containing humidity. Supposing, then, the extreme difference in a square yard on the surface between absolute dryness and the total moisture that it could contain to be, as above stated, about one-fifth part, it follows, that four hundred weight of water might be withdrawn from each yard, and that this quantity might be sustained in invisible solution in the atmosphere, till nature, by some of its mysterious and wonderful operations, shall condense the whole or a part and return it to the earth in gentle showers, or in overwhelming tornadoes and floods. To this, however, it may be objected, that the surface yard of soil never can be so com-

pletely saturated as that it should contain the full portion of water it may artificially be made to imbibe, and that the drought is never so excessive as that all the moisture should be exhaled that the surface yard may be supposed to contain. But are there not other causes in constant operation that may more than supply the supposed deficiency? In the first place, when the drought is of long continuance it penetrates much deeper than one yard, and perhaps would draw as much water from the second tier of a yard in depth as would remain in the upper one, and a considerable portion no doubt from the third or fourth tier. Again, it would not be easy to estimate what is the relative proportion of vapour produced by land or water, but it seems reasonable to suppose that the latter from the same extent of surface would yield the most. The heat reflected from the earth in a parched season, and after a hasty and abundant shower, may probably for a short time raise more vapour than any other natural cause; but on the other hand, the action of a strong wind upon the surface of rivers, lakes and the ocean, must be prodigious, and nearly, if not altogether, as effective as the heat above-mentioned. And this being of longer continuance and the surface of the water throughout the globe being so much greater than that of the land, it appears reasonable to admit that by far a greater portion of vapour floating in the atmosphere is supplied from water than from land. If in addition to these sources from whence the elastic fluid is supplied, we assume that previously to the extra drought and at all times there must be somewhat of an average quantity of moisture already sustained in the great storehouse of the firmament—it will perhaps be allowed to be something more than mere conjecture, that a column of vapour of not less than four hundred weight is actually suspended in the air over every square yard in this part at least of our native globe, and in the equatorial regions a great deal more, remembering that I speak of last August.

Four cwt. to a yard will give

968 tons per acre,

619,500 ditto to a mile,

and England containing 49,450 square

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miles, will give the inconceivable amount of 30,635,264,000 tons.

This statement is by no means intended as a scientific analysis or inquiry, but such a one as may be comprehended by every reader, and therefore the more interesting as more generally understood. It must of course or necessity be a subject beyond the reach of mathematical and correct calculation, so that probability is the only inference to be drawn from uncertain premises; but this probability alone is surely enough to elevate the mind to admiration and astonishment at the sublime and wonderful mechanism employed by Omnipotence in the works of creation. However the calculation may be grounded on real or imaginary data, let any drawback be conceded, take the amount at one half, at a fourth, or lower still, according as the evidence may appear defective or satisfactory to each individual, and enough will still remain to shew the matchless skill exhibited in the wonders of nature; and perhaps after all objections, the amount instead of being reduced should be largely augmented to meet the reality.

To common observation it generally appears that the sudden and expansive formation of clouds originates at a distance, but this is a delusion which if it would prove any thing would establish much more in favour of my position than it would militate against it. For what is this alleged distance? Every spot has its own predisposition to local phenomena, so that if any district should suddenly supply more than its share or average amount, it only proves the capability of all to sustain more than what has been supposed. Or it may be imagined that clouds of immense magnitude and density are the result of accumulation, rolling onward and increasing as they advance, till the electric combination releases their contents and precipitates them to our astonishment and dismay. But neither will this supposition always meet the fact. Sometimes a cloud commencing over head and "no bigger than a man's hand," shall in the course of half an hour, and when no current or motion in the air is perceivable, become so dense and gigantic as to seem to threaten destruction to all animated life, or even to crush the very

mountains into the bowels of the earth; and perhaps within the same short period of time shall be entirely dispersed in the aerial expanse without any discharge to the earth at all. We may attempt to reason upon these mysterious operations, but the human intellect will probably never be able to fathom the causes. We say the alterations in the current of the air or the changes in the electric fluid produce the effects, but how the causes themselves of these changes are brought into action we are unable to explain. Our active and prying imaginations can easily place the globe on the shoulders of Atlas, but on what terra firma he himself is then to stand baffles all our ingenuity to conceive. Whether, therefore, tens of thousands of tons' weight of the watery element shall be vehemently snatched in spiral eddies from the bosom of the tranquil and majestic sea as exhibited in the tremendous water-spout, or whether the same quantity shall be silently condensed, or dreadfully huddled in chaotic uproar within a limited compass of the cerulean canopy, they are equally above our comprehension, but equally within the scope of the original and immutable laws of nature. Working by such stupendous and to us inconceivable agencies, we still are enabled to trace the hand of Omnipotence guiding and sustaining the whole in beautiful harmony and equilibrium. Whatever temporary violence may agitate or distress us, whatever changes may seem to forebode alarming and continued calamities, we may safely cherish the unbounded confidence that the whole is governed by general and unchangeable laws; that the wisdom which created is in perfect unison with the goodness that will sustain the goodly fabric for our support and enjoyment, either commensurately with his own duration, according to the supposition of the sober and reasoning Deist, or limited to the period which he himself shall decree for its change or annihilation, as communicated by his revealed and sacred word.

And, as a conclusion, we see enough to convince us, that if mankind would but do as much for themselves as a beneficent Providence has done in their behalf, more than half of the

natural evils of life would be neutralized if not removed, and the remainder teach us by contrast the value of those blessings in which we so profusely abound.

JAMES LUCKCOCK.

The Person and Blindness of John Milton.

Ages elaps'd ere Homer's lamp appeared,
And ages ere the Mantuan swan was heard;
To carry nature lengths unknown before,
To give a Milton birth, ask'd ages more.
Thus *Genius* rose and set at ordered times,
And shot a day-spring into distant climes,
Ennobling every region that he chose;
He sunk in Greece, in Italy he rose,
And, tedious years of gothic darkness pass'd,
Emerg'd all splendour in our Isle at last!

COWPER.

Islington,

October 2, 1826.

SIR,

OF the importance attached to the person of MILTON the following paragraph taken from an evening paper testifies: "An original portrait of Milton has been recently discovered by Mr. Robert Lemon, of the State-Paper Office. The portrait is enclosed in an oval border and represents Milton apparently about twenty or thirty years of age, the hair parted on the forehead and hanging down over the shoulders curled or wavy, but not enough to warrant the epithet of ringlets; the forehead rather high and peculiarly formed, and the nose straight and well proportioned; but the mouth and chin are beautiful; not the beauty of fancy or the beauty of taste, but what every person, even the most unenlightened, immediately pronounces beautiful. The costume is strictly that of the period—a plain falling collar or band, with a cloak or mantle thrown round the shoulders. This portrait remarkably answers to the description or cognomen bestowed upon Milton, that of *the lady of his college!* There is a softness of expression in the countenance and an intensity of thought with a mildness of character utterly at variance with the sturdy politician and unbending theologian of his eventful period,

a difference so peculiar as might well cause that singular designation to be given to him."—Between thirty and forty years ago, I well recollect observing a series of well-executed portraits of John Milton in the successive periods of his life, decorating and enriching the council-room of my Alma Mater, King's College, in the University of Aberdeen. I gazed upon them with rapture! So hallowed is the image of the great poet, so profoundly revered is his person, now upwards of a century decomposed and mingled with his native dust.

JOHN MILTON is at once the ornament and glory of the British nation. Particulars respecting his history must be acceptable—especially proceeding from his own pen, they must prove gratifying to the curiosity. His *blindness* is well known, and it is thus singularly described by himself. In a letter from Milton to the "most illustrious Leonard Philaras, Ambassador from the Duke of Parma to the Court of France," dated Westminster, Sept. 28, 1654, his expressions are these:

"It is now about ten years I think since I first perceived my sight beginning to grow weak and dim, and at the same time my spleen and other viscera heavy and flatulent. When I sat down to read as usual in the morning my eyes gave me considerable pain and refused their office till fortified by moderate exercise of body. If I looked at a candle it appeared surrounded with an iris! In a little time a darkness covering the left side of the left eye, which was partially clouded some years before the other, intercepted the view of all things in that direction. Objects also in front seemed to dwindle in size whenever I closed my right eye. This eye, too, for three years gradually failing a few months previous to my total blindness, while I was perfectly stationary every thing seemed to swim backward and forward, and now thick vapours appear to settle on my forehead and temples which weigh down my lids with an oppressive sense of drowsiness, especially in the interval between dinner and the evening, so as frequently to remind me of Phineus the Salmydessian in the Argonautics—

' In darkness swam his brain, and where
he stood,
The steadfast earth seem'd rolling as a
flood;
Nerveless his tongue and every power
oppress'd
He sank and languished into torpid rest!"

"I ought not to omit mentioning that before I wholly lost my sight, as soon as I lay down in bed and turned upon either side, brilliant flashes of light issued from my closed eyes, and often upon the gradual failure of my powers of vision colours proportionably dim and faint seemed to rush out with a degree of vehemence and a kind of inward noise. These have now faded into uniform blackness, such as ensues on the extinction of a candle, or blackness varied only and intermingled with a dimmish grey. The constant darkness, however, in which I live, day and night, inclines more to a whitish than a blackish tinge, and the eye in turning itself around admits as through a narrow chink a very small portion of light. But this, though it may perhaps offer a similar glimpse of hope to the physician, does not prevent me from making up my mind to my case as one beyond the reach of cure, and I often reflect that, as many days of darkness, according to the wise man, are allotted to us all, *mine*, which by the singular favour of the Deity are divided between leisure and study and are recreated by the conversation and intercourse of my friends, are far more agreeable than those deadly shades of which Solomon is speaking! But if as it is written, 'Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God,' why should not each of us likewise acquiesce in the reflection, that he derives the benefits of sight not from his eyes alone, but from the guidance and providence of the Supreme Being? Whilst he looks out and provides for me as he does, and leads me about as it were with his hand through the paths of life, I willingly surrender my own faculty of vision in conformity to his good pleasure; and with a heart as strong and as steadfast as if I were a Lynceus, I bid you, my Philaras, farewell!"

Now hear Milton's affecting strains in *Paradise Lost*:

With the year
 Seasons return, but not to ME returns
 Day or the sweet approach of ev'n or
 morn,
 Or sight of vernal bloom, or summer's
 rose,
 Or flocks, or herds, or human face di-
 vine,
 But cloud instead, and ever-during dark
 Surrounds me—from the cheerful ways
 of men
 Cut off, and, for the book of knowledge
 fair,
 Presented with an universal blank
 Of Nature's works to me expung'd and
 ras'd,
 And wisdom at one entrance quite shut
 out!
 So much the rather *thou*, celestial light,
 Shine inward, and the mind thro' all her
 powers
 Irradiate—there plant eyes—all mist from
 thence
 Purge and disperse, that I may see and
 tell
 Of things invisible to mortal sight!

After this interesting account which Milton imparts of his own blindness in prose and in poetry, I shall also furnish a delineation of his *person* from his own pen, by way of reply to a scurrilous opponent who had reproached him with deformity. The poet thus breaks forth indignantly on the occasion:

"Let us now come to the charge which he brings against me. Is there any thing in my life or my morals on which his censure can fasten? Certainly, nothing! What then is his conduct? that of which no one but a savage and a barbarian could be guilty; he reproaches me with my *form* and my *blindness*! In his page I am

'A monster, horrid, hideous, huge and blind!'

"I never indeed thought that with respect to person there would be instituted any competition between me and a Cyclops. But my accuser corrects himself immediately: 'So far, however, is he from huge, that a more meagre, bloodless, diminutive animal can no where be seen!' Although it be idle for a man to speak of his own form, yet since even in this particular instance I have cause of thankfulness to God, and the power of confuting the falsehoods of my adversary, I will not be silent on the subject lest any

person should deem me, as the credulous populace of Spain are induced by their priests to believe those whom they call heretics, to be a kind of rhinoceros or a monster with a dog's head! By any man, indeed, who has ever seen me, I have never to the best of my knowledge been considered as deformed—whether handsome or not forms a less object of my concern. My stature I confess not to be lofty, but it approaches more to the middle height than to the low. If it were, however, even low, I should in this respect only be confounded with many who have eminently distinguished themselves in peace and in war,—and I know not why that human body should be called little which is sufficiently large for all the purposes of human usefulness and perfection. When my age and the habit of my life would permit, I accustomed myself to the daily exercise of the sword, and was not either so puny in body or so deficient in courage as not to think myself with that weapon, which I generally wore, to be secure in the assault of any man hand to hand, how superior soever he might be to me in muscular strength. The spirit and the power which I then possessed continue unimpaired to the present day; my eyes only are not the same, and they are as unblemished in appearance, as lucid and free from spot, as those that are endued with the sharpest vision. In this instance alone, and much against my own inclination, am I a deceiver! My face, than which, he says, nothing is more bloodless, still retains, at the age of more than forty, a colour the very reverse of pale, and such as induces almost every one who sees me to consider me as ten years younger than I am; neither is my skin wrinkled nor is my body shrunk. If I should misrepresent any of these circumstances my falsehood must be instantly detected by thousands of my own countrymen, and by many foreigners who are acquainted with my person, and to whose ridicule and contempt I should justly be exposed. It might then be fairly concluded that he who in an affair of no moment could unnecessarily be guilty of a gross and wanton violation of truth, could not be deserving of credit in

any thing which he asserted. Thus much I have been compelled to speak of my own person: of yours, though I have been informed that it is the most contemptible and most strongly expressive of the dishonesty and malice which actuate it, I am as little disposed to speak as others would be to hear. I wish that it were in my power, with the same facility with which I have repelled his other attacks, to refute the charge which my unfeeling adversary brings against me of blindness; but alas! it is not in my power, and I must consequently submit to it. It is not, however, miserable to be blind—he only is miserable who cannot acquiesce in his blindness with fortitude. And why should I repine at a calamity which every man's mind ought to be so prepared and disciplined as to be able on the contingency of its happening to undergo with patience, a calamity to which man by the condition of his nature is liable, and which I know to have been the lot of some of the greatest and the best of my species? Among those on whom it has fallen, I might reckon some of the wisest of the bards of remote antiquity, whose want of sight the gods are said to have compensated with extraordinary and far more valuable endowments, and whose virtues were so venerated that men would rather arraign the gods themselves of injustice than draw from the blindness of these admirable mortals an argument of their guilt. What is handed down to us respecting the Augur Tiresias is very commonly known. Of Phineus, Apollonius in his *Argonautics* thus sings—

“Careless in love, in conscious virtue bold,
His daring lips heav'n's sacred mind unfold,
The Gods hence gave him years without decay,
But robb'd his eye-balls of the piercing day!”

So far Milton—now attend to his biographer.

“The concurring voices of all,” says Dr. Symmons, “who were personally acquainted with him, will not allow us to doubt that the harmony of Milton's features and form seemed to make his body a suitable residence for his superior soul. I borrow the expression and the thought from Au-

brey, who says, ‘His harmonical and ingenuous soul dwelt in a beautiful and well-proportioned body!’ At Cambridge the fineness of his complexion occasioned him to be called ‘the Lady of Christ's College,’ and the ruddiness which lingered on his cheek till the middle of life, gave to him at that period an appearance of remarkable juvenility. His eyes were dark grey, and their lustre, which was peculiarly vivid, did not fade even when their vision was extinguished! His hair, which was light brown, he wore parted at the top, and clustering as he describes that of Adam, upon his shoulders! His person was of the middle height, not fat or corpulent, but muscular and compact. His deportment (I use the words of Wood, from whom nothing but a respect for truth could have extorted any favourable account of his great contemporary) was affable, and his gait manly and erect, bespeaking courage and undauntedness.” To this paragraph the biographer subjoins this note: “The personal beauty of Milton has given occasion to a little romantic story which is pleasing to the imagination. As the youthful bard was asleep under a tree an Italian lady accidentally passing near the place was struck with his charms and alighted from her carriage to contemplate them. After gratifying her curiosity and feeding her love with the spectacle, she dropped a paper intimating the occurrence and professing her passion, and then withdrawing without awaking him, she proceeded on her journey. This event, as the story further relates, determined him to cross the Alps for the purpose of discovering the fugitive fair one among the beauties of Italy! It is unnecessary to say that his search was unsuccessful, but in the voice and the charms of Leonora Baroni he found an ample compensation for the loss of his imaginary mistress.”

Referring to Milton's own account of his blindness, it is delightful to perceive with how much feeling he describes his calamity, whilst he portrays the attributes of his person with admirable correctness and modesty. Most edifying, indeed, is his submission to the will of heaven, and the brutality of his adversary is chastised with a becoming indignation.

Towards the conclusion of the preceding detail, he, under his deprivation of the precious blessing of sight, indicates his consciousness of possessing those superior gifts with which he was endowed, and which the gods by way of compensation have bestowed on mankind. It is supposed that Milton lost his sight about the year 1652, in penning his defence of liberty. This is his own account, most poetically expressed :

"CYRIAC! this three-years' day these eyes, though clear,
To outward view, of blemish or of spot,
Bereft of light their seeing have forgot;
Nor to their idle orbs doth sight appear,
Of sun, or moon, or star throughout the year,
Or man or woman! Yet I argue not
Against heav'n's high hand or will, nor
bate a jot
Of heart or hope, but still bear up and
steer
Right onward. What supports me, dost
thou ask—
The conscience, friend! to have lost
them overplied
In Liberty's defence—my noble task,
Of which all Europe rings from side to
side!
This thought might lead me through the
world's vain mask,
Content though blind, had I no better
guide!"

There is somewhat of tenderness and heroism in this effusion of Milton's muse that overwhelms us with admiration. Nor can we cease to wonder that even amidst total blindness, the first and noblest poem of *Paradise Lost* could have emanated from such a mind. There is a sort of inspiration under which his soul labours which elevates him far above the rest of mankind. His powers were vast, his attainments surpassingly multifarious, and his energies were not to be subdued. He was "fallen," indeed, "on evil days and evil tongues!" But, actuated by the best and most honourable motives, he was intent to the last on promoting the political and religious interests of his country. It is deeply to be regretted that he did not survive the Revolution of 1688—an event which would have consummated his choicest hopes and expectations. The seed he had sown, and which by the restoration of a profligate and unprincipled monarch had seemingly perished, then sprang

up into a golden harvest. The tyrant family was for ever fled, and in its room came William of immortal memory. The British Constitution was defined and adjusted by the sacred boundaries of law, hallowed by the Protestant religion! These blessings have descended to us, and will, I trust, descend to latest posterity.

The manner after which Milton recreated himself, when disengaged from literary labours, is worthy of attention. A subject fit for the pencil, it must not be suppressed. Fuseli drew it to the life with his usual felicity.

It seems that "Dr. Wright, an ancient clergyman of Dorsetshire, found Milton at a small house, one room on a floor, and up one pair of stairs, in a chamber hung with rusty green, sitting in an elbow chair and drest neatly in black—pale, but not cadaverous, his hands and fingers gouty and with chalk stones. He used to sit in a grey coarse cloth coat at the door of his house near Bunhill Fields, in warm sunny weather, to enjoy the fresh air, and so, as well as in his room, received the visits of people of distinguished parts as well as quality!"

I close this my first paper with the character of John Milton, drawn by his masterly biographer the late Dr. Charles Symmons, a respectable clergyman of the Church of England: "He was a man in whom were illustriously combined all the qualities that could adorn and elevate the nature to which he belonged, a man who at once possessed beauty of countenance, symmetry of form, elegance of manners, benevolence of temper, magnanimity and loftiness of soul, the brightest illumination of intellect, knowledge the most various and extended, virtue that never loitered in her career, nor deviated from her course, a man who, if he had been delegated as the representative of his species to one of the superior worlds, would have suggested a grand idea of the human race as of beings affluent with moral and intellectual treasure, who were raised and distinguished in the universe as the favourites and heirs of heaven."

J. EVANS.

SIR,
I OBSERVED, in your last number, some severe, but deserved remarks on a very obnoxious advertisement which appeared on the cover of the Evangelical Magazine for September: I noticed also your charitable expectation that the conductors of that work would apologize for its admission in their next number. You are doubtless aware, Sir, that they have done so; but as many of your readers probably never see that work, I trust, Sir, you will do them the justice of inserting their disavowal of the scandalous passage adverted to. It is this:

"Our correspondent who complains, with much good reason, of an infamous advertisement, which certain unnatural parents got inserted on the cover of our Magazine last month, is respectfully informed, that nothing but an oversight, in which the Editors had no concern, gave publicity to the frightful announcement."

JUSTITIA.

Measures of American Unitarians for promoting Unitarianism in India.

[From the Christian Examiner, published at Boston, U. S., for May and June last.]

AT the Ministerial Conference in Berry Street, (Boston,) Dr. Bancroft was re-elected Moderator, and the Rev. Mr. Ware, Secretary. The address was delivered by Dr. Ware, of Cambridge, upon the *Duty of Unitarians in respect to Christianity in India*. It is now in the press and will be published as a tract. On motion of Dr. Tuckerman, of Chelsea, it was unanimously resolved,

"That in the opinion of the Conference the peculiar circumstances of India justify and require an effort in aid of the cause of Christianity in that country, and that the members use their individual exertions to promote this object."

Two other resolutions were also passed, viz.

"That this Conference do earnestly request every Unitarian minister to communicate to his people all the information he has or may obtain on this interesting subject, at such time

and in such manner as he shall himself deem to be expedient.

"That any member of the Conference, who shall raise from his people, or otherwise, any funds in support of Christianity in India, be requested to forward them to the Treasurer of the *Society for obtaining Information concerning the State of Religion in India*, to be applied according to the discretion of that society."

The American Unitarian Association.

Its First Anniversary was celebrated in Boston on the 30th of May. After the meeting had been opened by prayer by the Rev. Dr. Bancroft, the President, an abstract of the Treasurer's report was read. The Secretary next read the report of the executive Committee, which gave a full account of the rise, measures, success and prospects of the Association. As it is to be published as a tract, we forbear saying any thing more of it at present, with the design of hereafter bringing it, together with the other tracts of the Association, distinctly before our readers. The tracts printed last year are four in number, of which 17,000 copies have been published. The report closed with recommending the three following resolutions:

1. That the proposal to form a union with other societies having similar objects, receives the approbation and concurrence of this Association.

2. That it is considered highly desirable, that, as far as practicable, Auxiliaries be formed to the Association in every Unitarian congregation.

3. That this Association views with high gratification the prospect which is opened of a more extended, mutual acquaintance and co-operation among Unitarian Christians throughout the world.

Upon the reading of the resolutions from the chair, the meeting was addressed by the Honourable Judge Story, one of the Vice-Presidents. He maintained, with great force, the necessity and utility of religious associations both for disseminating truth and for self-defence.

These points were supported by arguments drawn from the history of Unitarianism in particular, from the early ages of Christianity to the pre-

sent time. But, in the estimation of Judge Story, this particular Association had its highest claim to favour, not as a powerful means of diffusing a certain set of religious opinions, but as an instrument for maintaining the rights of conscience, freedom of inquiry, and the common principles of Protestantism.

Upon a call from the Secretary the meeting was also addressed by Mr. Saltonstall, of Salem, who represented the necessity and advantages of association, co-operation and sympathy among Unitarians above all others: by Dr. Nichols, of Portland, who made an eloquent appeal in behalf of Christianity in India, where she had been misrepresented, and whence she called upon us to redeem her character: and by the Rev. Mr. Colman, of Salem, who thought this Association would be a powerful check upon the increase of infidelity, a barrier against the incroachments of spiritual tyranny, and a means of paralyzing the efforts of persecution.

The resolutions were unanimously adopted.

Unitarian Christianity in India.

On Sunday evening, the 7th of May, a meeting of persons interested in this subject, was held at the Vestry in Berry Street. It was addressed by several gentlemen, and the remarks and statements of one of them, Dr. Tuckerman, the Secretary of the *Society for obtaining Information respecting the State of Religion in India*, have since been published in the *Christian Register* for May 13. We wish we had room and time to lay an abstract of them before our readers. On motion of Dr. Tuckerman, however, it was unanimously resolved, that "it is expedient that means should now be devised by us, and, as soon as may be, carried into execution, for the advancement of Christianity in India." The same gentleman made inquiry "Whether 'the Scheme,'* which is proposed by the Unitarian Committee of Cal-

cutta, be the best that can be adopted for this purpose; or, shall other means be devised by us for the accomplishment of this object?" A Committee was appointed to take this question into consideration, and report, on the 14th inst., at the Pantheon Hall, where all Unitarians interested in the subject were invited to attend.

The adjourned meeting was a very full one. Prayers were offered by the Rev. Dr. Ware, of Cambridge; and the Committee just mentioned, reported, "that upon examination of this 'scheme,' it appears to them that a more simple plan, as far at least as our agency is required for the attainment of this object, will be more readily received among us, and more easily executed"—and that, in their belief, "the amount required of American Unitarians, that is 7500 dollars, will be more cheerfully contributed as a *gift* than as a *loan*; and that a far more preferable mode of obtaining this amount will be, a widely extended subscription, which will allow all who are interested in the object to contribute to it, according to their ability, than one which will comprehend only the comparatively small number, who can or may be disposed to give largely to the cause.

"It is thought also, that while we have entire confidence in the integrity and the judgment of the gentlemen who are in the proposed 'scheme' as 'trustees for the appropriation of donations, and of the subscriptions of shareholders,' greater general satisfaction will be felt if the subscribers to the fund among ourselves shall have a voice in the question as to the manner in which their funds shall be invested and applied. On these grounds your Committee would propose the following resolutions, viz.

"1. That Funds be forthwith raised by subscription for the purpose of promoting Christianity in India.

"2. That a Committee be now appointed to obtain subscriptions to this Fund, who shall be authorized to call a meeting of the subscribers to determine upon the method of its investment and appropriation.

"An animated discussion ensued, which evinced the deep interest of the speakers and the assembly in the subject, the general respect and con-

* See the last Number of the *Christian Examiner*, p. 16. ("The Scheme" here referred to, is given in full in the Appendix to the "First Report of the British and Foreign Unitarian Association," p. 45. Editor.)

fidence felt in regard to Mr. Adam and his associates, and a determination to take active measures for their aid. We would gladly publish the minutes of this discussion, which we have before us; but we must again regret our want of room. The resolutions were unanimously adopted; and a committee, consisting of the several ministers, and one layman from each of the Unitarian societies of Boston, was appointed for carrying them into effect. They have not yet reported their success:"

Book of Sports.

MR. BRODIE in his "History of the British Empire,"* having alluded to the Book of Sports, as it is called, gives the following account of it, II. 377—380:

"The Christian church had, from the earliest times, set apart the first day of the week as sacred; but as it was a different day, so it was held to be a different institution, from the Jewish Sabbath; and entitled to reverence merely as an appointment of the church, (which was empowered by Heaven to make such regulations,) not as a direct obedience to the fourth commandment. Many of the reformers, however, regarded it in a different light, and observed the *Sabbath* with all imaginable strictness. The Puritan clergy now carried the sanctity of the Sabbath to the greatest height; and devoted that day to preaching, and to extemporary or pulpit prayers after the litany. Their hearers frequently permitted the service to be over before they entered the church. The grand object of Laud and his party, however, being in a manner to supersede preaching and lecturing, and, above all, the preaching of those who did not cheerfully join him in his innovations, it was conceived to be necessary, to lessen the reverence for the Lord's-day, to inure the people to sports, that they be withdrawn from sermons, and to impress upon the general mind that Sunday was exactly in the same situation with other holidays appointed by the church, and that to regard it in any other light was an unpardonable impiety. Laud seems to

have had more respect for holidays than for it. This, while it struck no less deeply against the interest than it affected the piety of the Puritan ministry, whose influence in the community depended on very different principles from an attention to rites, meats and vestments, was particularly calculated to gratify the ambition of the ruling party, since it implied a most extensive authority in the church—in other words, the prelates; and, besides teaching the people how inadequate they were to form any judgment upon doctrinal points, ever reminded them of the authority which appointed the regular periods of worship, and prepared them for the reception of all the ideas connected with particular days. The Book of Sports had been published in the preceding reign; but there had been an express statute passed in the first of this reign against plays, sports, &c., on Sunday; yet a declaration enjoining them was now ordered to be read by every minister, while extemporary prayers, nay, preaching too, were prohibited. The measure excited general consternation: as it was intended for a test of uniformity, so it was esteemed; and indeed was nothing short of demanding that the popular clergy should, besides doing violence to their consciences, be themselves the instruments of their own ruin in the public opinion. Many, though with much heart-burning, complied; hundreds were, as we have said, silenced, suspended, deprived, or obliged to leave the kingdom for a refusal. The spirit with which many complied with it may be conceived from the remark of one, who, having read the declaration, said, 'Dearly beloved, you have now heard the commandments of God and man—obey which you please.' Another, having read it, preached upon the fourth commandment. Mr. Hume ascribes the Book of Sports to the king's desire to infuse more cheerfulness into his people; but it is very unfortunate that this elegant historian had never thought it worth his while to study the subject. Charles was not so insane as to make men mad by an injudicious attempt to compel them to be merry—against the statute law too. Laud, after relating in his Diary an accident that

* Four vols. 8vo. 1822.

Viscount Mansfield met on Good-Friday in running at tilt, says, 'Should not this day have other employment?' How he would have had the Sunday employed we have already shewn."

Some Account of Education in South America; in a Letter just received from Joseph Lancaster.

[Communicated by the Gentleman to whom it was addressed.]

*Franciscan Monastery, Caracas,
29th of 8th Month, 1826.*

RESPECTED FRIEND,

THINKING that my kind friend who commenced his friendly aid in the earliest part of my career, who continued his friendship till I had discharged every duty, and nothing left but to depart and sigh over the ingratitude of my native land, and who, I find, has not forgotten me since, will be glad to receive a letter from me under happier circumstances from this new world, I venture to send him these lines with my kindest remembrances and my most grateful and affectionate respects. To this I must add some other information. My journeys in North America were not like those in England. The cause did not make much progress because I had no Bell to contend with. In England you have had too much *bell-metal*; it is pity but you could cut off a fraction from some of your enormous church bells and send them to America; the power of friction might then give a polish, and a polish to some purpose. The North Americans know no aristocracy but wealth, and they worship *that* with a witness. Thou wilt readily believe me also, that with all the excellency which I have found among them, and certainly some of the first characters in the world, nature's own princes, are to be found in North America; yet it is natural the mass of the people should have as much selfishness as any other nation on earth. The greatest enemies of the Lancasterian system in America are the old school-masters, and I have often said there that I found the school-serpents more subtle than all the beasts of the field (except a *few* in the British and Foreign School Society). But I must now leave North America for South.

I had two years' illness, and consequently, having no income but what was dependent upon my own industry in lecturing or keeping school, I naturally suffered greatly, perhaps as much as I did in England by the kindness of ——— and the humanity of ———. I by no means charge this on the American nation. Baltimore is a city full of narrow Roman Catholics, and equally narrow sectarians; it is a city full of alleys and narrow courts, and in them the people lock up their hearts, with a few exceptions, and in these alleys their souls live; they are a commixture of the refuse of all nations of the globe; they look fair to the eye, but after all this enticement to the view, the man who establishes a school there might as well set up a school in a graveyard, frequented only at particular times, and solitary at all others. Every good institution reared in Baltimore, unless kept alive by a British interest, is born only to die a rapid and unnatural death, and what the whim does not kill, the climate destroys; as was my case. An Englishman complains of rain and shivers at the cold; but the climate of England is as heaven to earth compared with the extremes, summer's heat and winter's cold, of North America.

I presume thou art by this time well acquainted with my plans and prospects here; yet I am only now forming out the nucleus of a great and extensive work which will leave the exertions of my past life at distance. It has ever been my lot to go on the forlorn hope of humanity, and after I have opened the way, others who had been previously idle were found stepping to rob me of my reward and strip me of my honour. But duty calls; the cause of suffering humanity is still near and dear to my heart; the voice of the fatherless and the uninstructed plead; and I take my post on the vanguard for their help. Perhaps before this reaches thee I shall be personally completing my arrangements with Bolivar in person for promoting the education of the youth of all South America, to which in outline I have already his highest and most decided approbation. He is expected from one fortnight to one month in *Caracas*. He will not make a long stay here; but

he is a man to do a work or stroke, as well as see a noble object, at one view. We are not new acquaintances. I expect our meeting, after sixteen years, will be very interesting.—Having not heard of my friend so long, I write at a venture, yet I hope this will reach him, and that I shall have an answer, as I am about to publish an interesting report of progress soon, and hope to have the pleasure of sending him a copy.

School is daily increasing; prejudices are dying away; I have a printing press and types, and an adopted family of twelve superior native youth who make me as happy as they can make a father. Some are printers and some are schoolmasters. I have a good library and a fine collection of philosophical instruments. I am about to lecture in Spanish, which will form a new era in my life, if not in the history of this country. The prospect is great, is boundless; but this thou may be sure of, that Joseph Lancaster will stick to his great and glorious cause of education while flesh adheres to his bones and life remains in him. I shall be very glad to hear from an old friend: any school reports or books on education will be highly acceptable, and my friend, R. Ackerman, Esq., of the Strand, will with pleasure undertake to forward them. Letters, &c., may be directed to me, Franciscan Monastery, Caracas, and if sent by West-India or Lagaira packet, must be post-paid, or the packet will not bring them. I shall never forget —; I have the picture of it, and of thy house, from some prints of Ackerman's; and I shall never forget thy kindness, but the remembrance will be yet more pleasing by a letter to thy friend,

JOSEPH LANCASTER.

The Emotions manifested by the Apostles upon a Review of the Condescension and Philanthropy of the Messiah, not in Harmony with one Species of the Unitarian Creed.

"Who is he, Lord?" John ix. 36.

SIR,

AS scholars we may feel curious to learn how the God of Abraham and of Christ was dispossessed of his supremacy, but as readers of

what are commonly called the gospels and of the apostolic writings, we can only smile or weep over the event. That when we address "our Father, who is in heaven," we address only a fraction of the Supreme Being, leaving out at the moment two other persons who are as much in every sense of the word God as himself, is "verily and indeed" what our more lively neighbours might term a little *trop fort* even for any *established* religion but the Roman Catholic. To the credit of the Protestant world in the nineteenth century, it would (and to its praise be it spoken) appear, that this vagary of an avowedly traditional church has at the present day not very many *undoubting* advocates out of its *proper* pale. On the Continent the doctrine of a Trinity in Unity has been, very generally, more tacitly or more avowedly abandoned: and even in our own country, there are, it is pretty obvious, thousands and tens of thousands amongst those who "to prevent diversity of opinion" have *more patrio* subscribed the Athanasian reverie of a Three-one God, who are as little enamoured of its grotesque phraseology and travesties of Scripture, as any anti-creed and article fraternity.

Well, then, say many of my less *εποχην*-loving Unitarian brethren, this hypothesis, or rather this pure fiction, having been despatched, consigned to so well-merited oblivion, how irresistible and certain is the conclusion that the Christ was neither more nor other than a mere man, the son of Joseph and Mary, and that the sum and substance of our obligations to him is his having exemplified the doctrines he taught, especially that of a resurrection from the grave! Now I am not unwilling to be liberal in my concessions to this inference. Whether it were, indeed, the creed of the Idiotai, who held the monarchy in opposition to their quite apostatizing brethren, is a question on which I have more than my doubts. But that it is incomparably, indefinitely, infinitely, I had well nigh said, the more *à priori* probable hypothesis, (and as an argument this fact always seems to me one as strong in the eye of piety as of reason,) I grant at once. I am not reluctant to admit that it would appear to accord bet-

ter, than any modification of the mediatorial scheme, with the attributes of God as revealed in the antecedent dispensation of "the law and the prophets." Upon a review of the tenor of many of the discourses of our Saviour, and of several of the most memorable asseverations in them, I could sometimes be almost tempted to think, that if any other divinity were predicated of his original Son of God than is compatible with this conception of his nature, it must have been *an after-thought*. I do not deny that the attempt at any other solution of the term immediately involves the inquirer in inextricable difficulties. These, it will be owned, are not niggardly admissions. What, indeed, I shall perhaps be asked, can possibly remain after them? How surprised then must be my catechist when I reply, Only the whole, (and that in the opinion alike of Christians of every denomination,) only the whole of the controversy. The question still survives in all its force, Was this rational and scriptural Christianity apostolical Christianity? And if upon this simple issue I record, in limine, my own conviction in a peremptory negative, I shall do more justice to my candour than by a more sceptical statement. Start not, gentle reader; I am not going to debate in a single sheet arguments which have swelled into multitudinous volumes. To the discussion no human being could feel himself more utterly incompetent than myself. No! let learning dispose, as it may, of the confession that Jesus Christ is LORD, and of all the kindred theology of a hundred texts. I meddle not with matters so much too high for me. Let it, and welcome for me, refine fact into metaphor, physical into moral creation, undefinable and indefinite exertion of power into a fiat of yesterday. I adventure not upon speculations so little suited to my poor John-Trot talents. The solitary impression made on my ill-informed and unlettered mind by a perusal of the apostolical epistles for which I would just now crave publicity is this; that if the doctrine named be indeed the doctrine of these writings, hyperbole-bombast may surely claim them as their *ne plus ultra*, their *chef-d'œuvre*. The love of Christ

which *passeth knowledge*—the length and breadth and depth and height (I know not what): his *unspeakable* riches—(language seems to be in throes at the instance of thought)—what are all these transports, with their correspondent expressions, awakened by the recollection of the kindness of a fellow-mortal man, who died a violent in preference to a natural death, and, with the assurance of a resurrection in less than three days, challenged a premature grave? I cannot, *malgré moi*, so deem of these "not mad" men, of these "speakers," beyond all mankind, of "the words of truth and soberness." It were at least as respectful and as plausible to suspect their understandings of misapprehension as their feelings and diction of extravagance. No, they spoke as they felt, and they felt, at least so I cannot but conclude, as men only could feel who recognized in the object of their wonder, almost more than of their love, a Being, in some sense or other of the word, *superhuman*. The mysterious *ισα θεῷ* ever present to their minds, his *κνωσις* might indeed well transcend the efforts of language in its praise. To the believer of a paradox like this, his faith might well be termed life's blood,* the very tenure of existence. With the name of *such a Son of God*, the page of the devoutest and most consistent Unitarian that ever bowed in sole and undivided *latreia* before the God and Father of all, would of course be quite instinct. It is likely to meet us at every turn, to startle us ever and anon by its occasional or frequent juxta-positions and precedences: to be identified at one moment with that of the Supreme Being, and at another to be invested with all its borrowed, indeed, but proper, majesty. Am I now doing more than sketching the history of an awful and endeared name in the compositions of the apostles? Or is it, on the contrary, precisely to these that we should refer the catechumen for a triumphant comment on the text, disclaiming for this name the merely complimentary epithet of "good," negating any thing characteristic in the appellation or dis-

* "I live by the faith of the Son of God."

affirming its knowledge of events buried scarcely skin-deep in the womb of time! True; it is no longer the "meek and lowly" Jesus itinerating the streets of Jerusalem, but "the risen Christ ascended up on high, having led captivity captive:" no longer the Lamb of God led to the slaughter amid the taunts and execrations of a petty multitude in Palestine, but among myriads of saints and angels and innumerable hosannahs, seated "hard by" the throne of God. This is indeed a discrepancy in time and state which might be supposed to account in some degree for here and there a phenomenon in the language of inspiration: but, let me ask the "straitest of a sect," do they reach, do they approximate a complete solution of that entire metamorphosis which a true glance from the eye of a stranger to our controversies must descry in what is predicated *passim* there of the great ordained prophet of Nazareth? I ask not how the glory of the man, and nothing else or more, on earth, tallies with his humiliation: but I do ask whether all this, realized as it may be presumed to be by the piercing eye of an apostle's faith, will explain and account for the veneration, the wonder and the love which he seems to have felt? Seems, do I say? Which beyond all question, if words have any meaning, he did feel from head to foot, at every retrospection of the sacrifice made by this victim at once and conqueror of the grave, in his pilgrimage upon our globe, and in the shedding of his blood. It is not for me to measure another's apprehensions on any subject by my own; nor do I know well how to transfuse the spirit of my own expressions and feelings into the heart of another man. But only compare now the writings of some eminent saint of the pure Humanitarian school with those of Paul. Is it not the rayless glare of a winter's morning sun beside the glowing glories of a summer's western sky? Is it not the casual and colloquial mention of the benefits derived from this heavenly luminary, contrasted with the fervent and constant adoration of some Oriental devotee? Interrogatories are, I am well aware, not arguments; but to many an ingenuous

mind an appeal may be often well nigh as conclusive as a demonstration. Whence then all this *toto cœlo* difference between the apostles and some of those who sit at their feet? No explanation can, I think, be given of it, than, that they thought also *toto cœlo* differently of the person of their common Master. The enthusiasm of the one is now as much in character as the complacency of the other. In the one case, the love of Christ is something tangible, definite, easily explicable; in the other, something inaccessible, unfathomable, unintelligible, ineffable. Here, all is staid, proportioned, equidistant; there, a leading association has taken entire possession, lords it over the mind, can never be out of season or out of place, "constrains" every thing to itself; at one moment prompts a long irrelevant digression, at another crosses it and immediately becomes its theme; surprises us by extraordinary collocations, interrupts us with long parentheses—is, in short, the alpha and omega of the writer's thought, and is ever breaking out, luxuriating, and almost playing pranks, as it were, with his language. Who is there that does not instantly recognize this principium and exitus in St. Paul's Epistles? What is their theme, which, only in subordination to that of the love of God, well nigh alternates with it, scarcely at times preserving its "distance due"? But one answer can be given by any one who has ever read them. Whence then, again I ask, this only not leading, this predominant, this, I had almost said, monopolizing idea? Be the affirmative what it may, it cannot, cannot be But, after the example of a great and good man, I check myself, and my page warns me that it is high time to bring these already too long-protracted observations to a close. That they will be welcome to the generality of your readers, even as matter of amicable controversy, is more than I am authorized to hope: that they will be received in the spirit of charity, I feel myself no less warranted than entitled to expect. They will not have the slightest effect on the faith of a confirmed Rationalist: but should they only increase his good-will and indulgence towards no inconsiderable number, within and

without the pale of the Established Church, of our denomination (for I consider every fellow-christian as an Anti-trinitarian who recognizes ex-animo the God and Father as the God above all) who are any thing rather than scandalized at the frequent aspiration of the heart to the Son, who have no trust to God-ward but in and through him, and had rather (*petimus veniam*) worship even in the temples of orthodoxy itself than in any other where the Saviour, the advocate, the intercessor, did not run through and inspire the whole of the Liturgy or extemporaneous prayer,—my purpose in intruding them will be answered, and I shall stand excused to my own mind at least for having run the hazard of giving offence, when I would far more willingly do every thing, but compromise my convictions, for the purpose of conciliating approbation. For myself, in spite of the obloquy that may attach to it with the less sceptical, I blush not at the name of non-descript. Illi in me sæviant, who can tell me the Christian sect to which John or Paul belonged? The generic name given first at Antioch to the contemporaries is quite enough for the more moderate ambition of your correspondent,

J. T. CLARKE.

SIR,
AS Mr. Gilchrist, in the Repository for September [p. 513], invites a discussion on baptism, saying, "Will the candid Editor, or any of those who consider baptism as having no place among professing Christians, favour me with some explanation and developement of the principle on which they consider baptism to have no place?" I will, with your permission, endeavour so to do, and hope that in the doing of it Mr. Gilchrist will not overpower me with dogmatism, notwithstanding his assertions in his discourse, that the doubt and denial of baptism being a Christian ordinance "did not originate with plain, common-sense Christians, but with a few Quaker fanatics (the *Shakers* of that day) on the one extreme, and with a few scholastic theologians on the other," "not remarkable for strong sense, sound reasoning, or clear and com-

prehensive views." And though he has "been willing to pursue the exhaustive mode to the utmost with the subject; that a question which is new, might be settled once for all, before it shall have become inveterate by duration; and before the unsound opinion shall have become the badge of faction in the kingdom of Christ, (for there is no anti-baptist denomination yet,) or the war-hoop of a powerful party"—I say, I hope that, notwithstanding this strong, I might say this priestly or even papal language, Mr. Gilchrist will have sufficient moderation, love and good sense to meet my weak arguments with his strong ones, and not endeavour to overpower them with unsupported and haughty assertions.

Prior to entering on my views of baptism, I will by concession remove some of those parts of the argument in which we both agree. 1. I allow that John did baptize by immersion. 2. That under his authority his disciples did immerse. 3. That when Jesus had been pointed out by John as he who was the promised Messiah, that then the disciples of Jesus did immerse a greater number than the disciples of John. 4. That after the ascension of Jesus his apostles continued to immerse as they had done before the crucifixion of their Master. All these things I allow, and whilst I allow them, I say that the apostles did no more than what Jesus had appointed them to do; and yet, that though he appointed them to baptize, baptism or immersion is not an ordinance of Christianity.

But Mr. Gilchrist asks for the principle on which this assertion is founded. The principle is this: that from the heraldizing of John to the destruction of Jerusalem, Judaism continued to exist. But when the Jewish national polity was destroyed, then, and not till then, was the kingdom of God or Christianity established.

Permit me to explain and by evidence establish this principle.

1. Neither John nor Jesus proclaimed that the kingdom of heaven was come, but that it was at hand. Neither do the apostles, after the ascension of Jesus, speak of the Jewish dispensation as passed away, but as ready to pass away; and though

Paul blames Peter for Judaizing out of Palestine, he not only circumcised Timothy, as being born of a Jewish mother, but performed his vows in the temple, and acted as other Jews did, a conduct more unjustifiable than was the duplicity of Peter upon any other ground than that, whilst the Jewish temple and polity continued, he and every Jew was bound in Palestine to observe the Mosaic ritual. And if the Mosaic ritual was to be observed during the continuance of the temple and its service, the baptism of John by immersion was of course to be continued, because it was the appointed ordinance by which the man who was convinced by the heraldizing of John or Jesus, or their disciples, gave notice publicly of their change of sentiment and their union with those who left the Jewish church to become members of the new dispensation, i. e. in Jewish phraseology, of their being born again.

2. That this was the case is farther evident from the command Jesus gave to his eleven disciples to baptize, for he gives the command in connexion with the reception of the Holy Spirit and the continuance of the Jewish age.

The command was given to the eleven disciples *only* to baptize, and the others baptized as well as they; yet it does not appear that any received the gifts of the Spirit but such on whom they laid their hands; and those who were baptized, their baptism was considered as imperfect and incomplete unless they had received the gifts of the Spirit, for this was the Divine seal or testimony to their sincerity.

My deductions from this are three:

1. That seeing the ordinance of immersion was appointed as a testimony to the Israelitish nation, who has a right to extend the ordinance beyond the period appointed by its institutor, the political existence of the Jewish nation?

2. Jesus gave the command connected with a promise to be received on obedience to it, the baptism of the Spirit: does it not naturally and necessarily follow, that unless a new command is given for the extension of the time, and wholly independent of the promise, that when the period expires for which the command was

given and the promised gift ceases to be communicated, that of course the ordinance which was to precede the gift ceases also?

3. That this command to baptize was given by Jesus to the eleven apostles *only*; and the history of the Acts and the writings of Paul shew that though others did baptize yet the apostles themselves always completed the act by laying on of hands, and conferring the gifts of the Spirit. Who then is the man that has a right to take upon him to perform an office belonging solely to the apostles? And of what avail can a ceremony be, when it carries not with it the seal of the Divine approbation to the sincerity of the person or to God's approving of the deed?

To confirm this view of the subject of baptism by immersion, that it never was intended by the institutor of it to be more than an initiatory introduction to Christianity, during the continuance of the Mosaic economy and Jewish polity, I observe,

1. That it is invariably spoken of in connexion with the gifts of the Spirit, and that our Lord notices to Nicodemus, unless he be born of the water and the Spirit a man cannot enter into the kingdom of God, to receive both of which baptisms has been impossible since the destruction of Jerusalem; the apostles *alone* conferring the latter, and they, perhaps John excepted, dying before that period, and there is no evidence of his baptizing after that era.

2. Every apostolic allusion to baptism proves the ordinance to be temporary.

3. That Paul the Apostle of the Gentiles expressly declares, that he was not sent to immerse, and those few who were immersed by him were most probably not Gentiles but Jews.

4. There is no direct evidence that any Gentiles but Cornelius were immersed, and his immersion might be from the misplaced zeal of Peter, or from his having embraced Judaism, or from his being in Judea.

5. The multitudes converted and immersed by Peter appear to have been all Jews, as the prejudices of the apostles at that time would not have admitted Gentiles into the church.

6. The apostolic injunctions were

the rule of Gentile action in Christianity, and they do not even notice baptism.

7. Gentile children were not sanctified by baptism, but by being born of a Christian parent, either father or mother.

I have purposely but touched upon the general evidence to be deduced from the New Testament against the continuation of baptism as an ordinance. It will be quite time to defend these propositions when they are disputed: at present I cannot but feel them to be so self-evident that I shall be astonished at Mr. Gilchrist not allowing them. Whether he allows or not, the conclusions which I draw from them are,

That seeing John the Baptist and Jesus our Legislator invariably connect the immersion in water with the immersion by the Spirit, and that as Jesus gave the command with the promise of conferring this gift, therefore the ordinance is incomplete without the gift; the ordinance when existing being appointed solely as a testimony to the Jew, that his brother Jew had renounced Judaism for Christianity. God having therefore withheld the gifts of the Spirit, has, by so doing, demonstrated to the Christian that, the end for which the institution was given being completed, there is no longer now any occasion for the ordinance.

As Mr. Gilchrist cannot put me down among the scholastic theologians, perhaps he may take me for a fanatic: but, be this as it may, I will be content if he gives me Scripture evidence to support his opinion and invalidate mine. But if he cannot do this, as I believe him to be an upright, honest man, I shall not despair at seeing him embrace the fanatical faith which he now reprobates.

T. A. T.

Brighton,
Oct. 8, 1826.

SIR,

THERE is nothing in Mr. Gilchrist's reply (p. 513) to my paper against the Perpetuity of Baptism, which either requires or deserves a rejoinder; yet I am very desirous to give the public a full but concise view of my arguments. I therefore draw them up here to a point, and send them to the Monthly Repository,

with a few remarks on Mr. Gilchrist's attempt to set them aside.

FIRST. John assured the people who came to his baptism that he was *not* the Messiah, because he baptized with water; while the Messiah himself who was coming after him, would baptize with more refined and efficacious elements—holy wind and fire. See Matt. iii. 11.

SECONDLY. The Jews expected that when the Messiah promised to their forefathers should come, he was to introduce as the test of his claims a species of baptism which should wash all diseases from the bodies and all impurities from the minds of his followers. As the wisdom of Heaven thought fit to prepare the Jews for the arrival of their expected Christ by the divine mission of his forerunner, the same divine wisdom further thought proper to authorize this forerunner to signalize the advent of his principal by an *external* baptism, subordinate to and symbolical of that diviner baptism which the Messiah himself was to administer. As then Christ superseded his herald, so his baptism, by nobler elements, superseded the office of John, which was baptism by water. This is the drift of John's statement: and our Lord's own words are more explicit: "Suffer me *now*: for thus it behoves me to fulfil all righteousness—all righteous institutions." To fulfil a rite or ordinance which pointed to the Messiah, was to answer the purpose of it by complying with it, and then substituting the reality for the shadow. Thus Jesus fulfilled the law, having carried its ceremonies, its types or symbols to their consummation, and then set them aside for ever.

THIRDLY. As our Lord thus virtually superseded baptism by water, it would have been *improper in him* to practise it. Accordingly we are told on the express authority of an evangelist, that Jesus himself did not baptize, though, for reasons it is not difficult to discover, he tolerated the occasional practice of it by his disciples. Thus we see that Baptism and the Lord's Supper, as ordinances of Christianity, stand upon different foundations: Christ himself did not practise the one, but personally instituted the other.

FOURTHLY. The very solemn pas-

sage which at first sight appears to sanction baptism by water, completely and unequivocally excludes it from being a Christian institution. "Go, make disciples of all nations, baptizing them *into* the name of the Father, of his Son, and of his Holy Spirit." I take the word "baptize" in its true sense of "plunging." Observe, then, our Saviour does not say, "Go, make disciples of all nations, *plunging them into water*, in the name of the Father, of his Son, and of his Holy Spirit," but simply, "*plunging them into the name* of the Father, of his Son, and of his Holy Spirit." Which is to this effect: "Go, convert the nations of the world, and plunge them, not like John the Baptist, in the gross element of water, but into a far nobler, more refined and beneficial element—the knowledge of one God, and that under the endearing character of a *Father*, to the destruction of all superstition and idolatry—the knowledge of his *Son*, as the messenger of his love to bring life and immortality to light—the knowledge of his Holy Spirit, producing in you, and in the persons converted by you, the fruits of righteousness, and enabling you to work miracles in attestation of the great truths you reveal and proclaim to the world." In other words, "Go not to baptize in water the nations of the earth, but to reform them by preaching the gospel to them."

Now this interpretation receives confirmation, if it need any, from two vouchers who could not have been mistaken, I mean John the Baptist and the Apostle Paul. For with regard to the first of these it is an exact fulfilment of his own testimony: "He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining upon him, the same is he which baptizeth with the Holy Spirit." John i. 33. With respect to the apostle of the Gentiles, it is not to be supposed for a moment that our Lord gave him a commission different from that which he had already given his other apostles. On the contrary, it is morally certain that the commission which he gave both parties was precisely the same. Let it be granted, then, that Jesus thus commanded the Apostle Paul: "Go,

and make disciples of all nations, plunging them into the name of the Father, of his Son, and of his Holy Spirit." How was the apostle to understand this command? Did he understand it as enjoining the obligation of water baptism, or as setting it aside altogether and enjoining the initiation of the Gentiles in the principles of the gospel? The apostle himself answers the question: "He sent me not to baptize, but to preach the gospel." Can any language, any comment, be more unequivocal and decisive?

I shall now subjoin a few remarks on the mode in which Mr. Gilchrist thought fit to animadvert on these arguments. "In Dr. Jones's communication I expected to find," says he, "a *fourth* theory of anti-baptism, wholly new and unheard of: whereas the hypothesis of Dr. J., if I do not very much mistake, is essentially the same as that of Robert Barclay . . . In him there is a plainness of speech, a matter-of-fact and logical appearance, and withal a consistency about his affirmations admirably fitted to convince the judgment. If Robert Barclay fail, can Dr. J. Jones hope to succeed?" The purport of this representation is the following: "Dr. Jones's arguments are not *new*: they have been urged by a far abler and more convincing writer, and they have failed. They cannot therefore succeed when retailed on the second hand; and the loss of novelty and force imparted to them by a superior mind, renders even an attempt to refute them unnecessary." On this I have only one word to say. If any of my readers will compare my arguments with those of Barclay, he will find Mr. Gilchrist's assumption to be a *total misrepresentation*, and that as a convenient and plausible shift for declining to refute what he was not competent to do. If a century ago these arguments had been brought to light and made public with all the force, brevity and simplicity which I have given them above, an enlightened Christian could at this time of day hardly be found, who considered the childish practice of plunging in water as an ordinance of the Christian religion. They are, however, at length made known, and the knowledge of them must gradually

prevail; and as they are founded on the authority of Paul, of Christ, and his evangelists, they will prove the *curfew* of baptism, tolling the knell of its departure for ever.

On my paraphrase on the command of Jesus as stated in my fourth argument, Mr. Gilchrist has these words: "It was not my intention, when I sat down and took up my pen, to meddle with such a *sublime passage*, and now that I have yielded to the temptation of quoting it, I had better perhaps acknowledge my dulness by confessing frankly that I know not what to make of it. If the organ of imaginativeness be not remarkably prominent in the author, the organ of perceptiveness must be remarkably defective in me; for I was never more puzzled with any abstrusity of Emmanuel Swedenborg or Jacob Behmen than on the present occasion: as to the anti-baptist doctrine of Robert Barclay, albeit somewhat conjectural, mystical and remote from vulgar apprehension, it is light reading—perception made easy when compared to that of Dr. J. Jones."

The taunts which Mr. Gilchrist here so unsparingly heaps upon me, fall upon our Lord, though I am far from thinking that he would advertently speak with disparagement and disrespectful sneers of our divine Master. For the subject of dispute is not a question to be *mooted*, but a matter of *fact* to be ascertained by inspection. Does Jesus then command his apostles to plunge the persons converted by them *in water*? He does not. Does he command to plunge them in any thing else? Yes, he commands the apostles to plunge their converts into the name of the Father, his Son, and his Holy Spirit. Then he considered the name or knowledge of the Father, &c., as a metaphorical element, bearing some analogy to the literal element of water, to which he alludes in the use of the word βαπτίζοντες: and his meaning can be no other than this: "Go, make disciples of all nations, plunging them, not, like John, in the gross element of water, but in a far more efficacious and diviner element, the principles of the gospel."

Here Mr. Gilchrist is the dupe of his own early prejudices: he had ever associated baptism with *water*, and

whenever he sees that word applied, he infers that it must mean real water. Yet he might have read in the New Testament passages which cannot fail to rectify his mistake: for there we read of baptizing with *wind*, of baptizing with *fire*, of baptizing with *the Holy Spirit*, and with *death*. The word, indeed, is so often catachrestically used, that its literal, appropriate sense is lost in its various metaphorical significations. Some of these figures, it must be confessed, are bold and hardly analogical; but that of being baptized or plunged in the knowledge of the gospel, is so simple, so natural and obvious, that no man, who is not blind to his own reputation, would call the propriety of it in question, much less brand it with the sarcastical terms which Mr. Gilchrist uses on this occasion. From this passage we discover that Mr. Gilchrist has yet to learn, that when a writer applies extravagant and contemptuous epithets to his adversary, they rebound, if not justly applied, with double force upon himself.

His attempt to frustrate my communication by representing me as a *lover of paradox*, as *imaginative* and *mystical* beyond even Swedenborg and Behmen, neither surprises nor offends me. The artifice is not new: from the commencement of my literary career till now I have felt its effects. A spirit of opposition, if not founded in malignity, envy and jealousy, at least not consistent with candour, has ever been industrious, in private and in public, behind my back and to my face, as representing me as *fanciful*, and as a man of airy speculation without the ballast of solid judgment. This representation is one of the causes which rendered my works, though long before the public, as hardly known to any except to an ungenerous few, who used them not to make them better known, not to quote or recommend them, but only to pilfer them, and, like the jackdaw in the fable, to plume themselves, whenever it answered their purpose, with what belongs to another. Neglect, disparagement and sneers at the want of solid parts, under the courteous epithets of *imaginative* or *ingenious*, are but a poor recompence for honest industry, for zeal to pursue truth, without the sanction of *great*

names, and to introduce systems less popular indeed, but more conducive to the improvement and melioration of society. Yet such is the state of things, that this is the only recompence which men who have the courage and perseverance to act on these principles can at present reasonably expect. But this, however it may disappoint or mortify, should not discourage them. The period will come, though distant, when, if they have been successful in the cause of truth and virtue, full justice will be done them. With the progress of time towards that period, the march of knowledge will keep an even pace. Truth alone is immortal, while error, whether founded on power or on prejudice, is as perishable as the men who entertain it. Personal prejudices or animosities will become extinct, and party names forgotten, with the revolution of years. Biblical criticism will become more general, more instructive and systematic; the philosophy of language better understood; undue submission to learned authorities will give way to evidence and sound reasoning; the institutions of society, deriving their origin from the dark ages, will receive successive shocks from public discussion; and, gradually opening their dark and dreary interior to the light of reason, moulder by slow degrees or suddenly tumble by their own weight. When this happy period arrives, those opinions in theology or literature that are important and useful, if found to rest on the pedestal of ancient facts, and to be sanctioned by the great law which regulates the human mind, will rescue those who in times past maintained them, from neglect or ignominy, and confer immortality on their names; while the reputed wise and learned who direct the public taste, but who, from interested motive, employ their talents to prop established errors—while the indolent, the conceited, the blind tool of prejudice, and the obsequious slave of power, who have no other way to raise themselves but by depressing others differing from them, will be forgotten, or if, in consequence of the art of printing, they still survive, they survive like skeletons preserved in the cabinets of the curious, or like mummies which the art of embalming

the dead keeps from putrefaction, and perpetuates in their ghastly figures only the triumphs of death.

Mr. Gilchrist in a postscript informs us, that he has more confidence in baptism than in many subjects of grave importance. Those who know his sanguine temper will not doubt but that he is sufficiently confident in what he may chance to believe. But the public have to do not with his *confidence*, but with the *grounds* of it: and it may not be amiss just to hint, that confidence misplaced is *credulity*; and that an overweening zeal for a frivolous external ceremony, always argues narrow views, and is too commonly the mere offspring of ignorance and superstition.

But on what does Mr. Gilchrist rest his confidence? He answers, in the Preface to his Lecture, "On Christ's authority, and the majesty of the Christian dispensation." The authority of Christ, we have pretty clearly seen, is *against* him. With regard to the second ground, I cordially embrace the Christian dispensation as truly majestic and worthy of all acceptance; but its majesty consists solely in the grand and elevated views which it unfolds respecting the attributes, the government of God, and the final destination of man; and moreover, in the purity of virtue, the simplicity of character which it produces in its genuine votaries. But what has majesty like this to do with the puerile practice of plunging a person over head in water, and then perhaps giving him a spoon-full of brandy against cold or the ague? Persons who do not know Mr. Gilchrist might suspect, that in his zeal for baptism he is a disguised enemy of the gospel, wishing to degrade its native dignity by patching upon it the worn-out rags of Judaism as part of the bright ethereal robe in which she descended arrayed from heaven.

With regard to *expediency*, it seems the forlorn hope, as the only use to which it can now be applied, is to distinguish the *Deists* from the *Unitarian church*. What will the independent Baptists say of such use? They will deem it a gross prostitution to apply a Christian ordinance for the separating two parties whom they are studious to represent as

common enemies of Christianity. But is it not rather singular that, after nearly *two thousand years' experience*, no better reason for its perpetuity can be pointed out? Yet it is a good argument considered as *argumentum ad hominem*, for Mr. Gilchrist seems to regard it as a *relic* of the *ark*, transmitted thence to the school of John, and preserved, after the Christian dispensation, as an *heirloom* in the faithful family of the Baptists, and now solemnly bequeathed to Mr. Noah Jones, doubtless on account of the holy patriarch whose name he has the good fortune to bear. Mr. Jones, it is hoped, will not be so ungrateful as to refuse the boon, though there be reason, from his late controversy in the Repository, which he maintained so well, and for which every lover of the gospel feels obliged to him, to believe that he is not a young bird to be caught by chaff.

The public use of baptism, to distinguish between Unbelievers and those who believe in the gospel, is still more singular from a writer who, in his lecture, intimates, that usually it is too ostentatiously administered and ought to be more private. There is another ground which is indeed omitted, and the omission of which I ascribe to Mr. Gilchrist's *modesty* and *diffidence*; for this reason I will take the liberty to propose it by way of question, and if he will adopt it, instead of opposing, I will support him in my future communications on this subject. When the water of baptism is now blessed by the minister, may it not become impregnated by some divine quality with which the penitence of the initiated on this occasion may be disposed to combine by some mysterious law of chemical affinities? Pythagoras informs us, that truth lies in the bottom of the well: why may not a virtue of this kind lie at the bottom of the consecrated water? The circumstance of its being *stagnant* or *impure*, or of the cistern being *noisome*, affords no presumption against the probability of some such divine infusion: for it is supported by the broadest analogies of nature. Pearls lie buried in the mud of the ocean. The richest ore is embosomed and ingulfed in immense masses of gross earth which conceal and debase it. The most

salubrious plants spring on wild and shaggy heaths, and amidst inaccessible precipices; and it is a frequent theme with the Eastern bards, that the rose flourishes best in the midst of thorns. Why then may not some Christian grace, some celestial charm, calculated to purify the soul and raise it from earth to heaven, blend with the weeds, the newts and the toads at the bottom of the baptismal pool, which the pious convert, on being plunged, may discover and swallow? If Mr. Gilchrist place the perpetuity of baptism on these analogies, I should be ungrateful to appear any longer among anti-baptist writers; for I love *analogy*. She is the handmaid that attends me in all my inquiries—the Ariadne, whose thread guides me in the labyrinth of error, whose fibres, spreading through the boundless constitution of nature, the frame of the human mind, and the various compositions of mimic art, serve as conductors to my thoughts, and cause them occasionally to sparkle with the electric fluid of truth. When, however, I consider that this ground is slippery, and that Mr. Gilchrist is not one of those who can make the worse appear the better reason, I recommend him, on second thought, to give up the question. The practice of baptizing by water, we are assured both by the example and precept of Christ, is foreign to Christianity, and therefore must, sooner or later, like water itself, glide away or evaporate from the Christian church; and the more he and such writers meddle with it, the more turbid and offensive must be the sediment which it will leave by their attempts to confine it. The time is not distant when even the very name will be known only as a *blot* in the pages of ecclesiastical history.

J. JONES.

SIR,

October 11, 1826.

IN the Lectures lately published by the General Baptists, Mr. Gilchrist, p. 159, charges with inconsistency those who reject one institution of Christ, but receive another. He throws down the gauntlet and says, "I will undertake, if the opponents require it, to make out as strong a case for the non-perpetuity of the Lord's Supper, as ever they

have yet made out for the non-perpetuity of Baptism." As an opponent of baptism, I take the liberty to require this; and I do this because, "with *perfect decency*, I conceive that I may set at nought baptism as unnecessary while I profess reverence for the Lord's Supper." This Mr. G. seems to think impossible. He says, "Both these institutions stand or fall together, both rest on the same foundation, they have both the sanction of the same authority." Notwithstanding this assertion of the positive Lecturer, I come to the conclusion at which I have arrived, simply because I do not find in *SCRIPTURE* a single instance of baptism being enjoined on any but converts; while I observe that the Apostle Paul enjoined the observance of the Lord's Supper on the members of the Corinthian church, as a part of their regular religious worship.

Now this conclusion I come to, as Mr. Gilchrist will have the goodness to observe, from reading simply the New Testament. And I mention this more particularly, because, p. 165, Mr. G. asks, "What would be your own conclusion respecting the rite in question, if you had nothing to judge by or reason from but the New Testament? Did you ever doubt, did you ever suspect or suppose that the perpetuity of baptism could be brought into doubt by a believer in divine revelation, before you found it was actually doubted or denied by persons around you?" In answer to this question, I say, Yes, I did. I did come to the opinion that baptism is a rite only binding on converts, from the perusal of the New Testament, in opposition to parental authority and bias: nor have I been at all staggered in this my sentiment by any thing I have seen written by Baptists or Pædobaptists, neither of whom appear to me to have a single passage of Scripture in their favour, (to the whole extent of their respective creeds,) and who gather all their weapons for their contests from the acts and monuments of the Fathers.

It is a curious fact also that Mr. Gilchrist, who seems to think that no one, with simply the New Testament in his hands, could doubt the perpetuity of baptism, has himself *not*

brought forward one single passage therefrom in favour of its perpetuity. He has treated with some degree of irony or contempt, Emlyn, Wakefield, Friend, Dyer and others; but with all his confidence, he does not appeal to Scripture. He has indeed taken a passage from Matthew as a text to his discourse, but that text appears to be rather more against the perpetuity of baptism than for it. Our Lord in connexion with this injunction, says, "Lo! I am with you (my apostles) to the end of the world." Now the word translated "*world*," Mr. G. well knows, ought rather, in the opinion of many able commentators, to be rendered "*age*." Mr. Chapman and his Baptist brethren contend strenuously that immersion is the leading sense of baptizo, and that hence immersion is the *mode* by which the rite should be administered. By the same rule, then, should the end of the *AGE* be substituted for the end of the *world*; and if from this phraseology we are to imagine that our Lord had in view a period *short* of the end of our mundane system, to that period, whatever it may be, the continuance of baptism seems to be confined.

From the words of Mark, that "certain signs should follow those who believe," some imagine that baptism was confined to the apostolic age. Mr. Gilchrist says, that, if there be any thing in this remark, we should rather say that *faith* was not to be perpetual. But is not this trifling with the subject for want of argument? The *perpetuity* of faith rests upon the force with which certain positions strike the mind in every age; but whether or not an act is to be performed in every age, is a question determinable by very different reasoning. Mr. G. further says, p. 161, "The command of Jesus is, 'Go ye and teach all nations, baptizing them.' And what is thus express in the imperative, is equally express in the declarative form, for the words of our Lord are, 'He that believeth and is baptized.' Teaching and baptizing are conjunct in the authoritative command, and believing and being baptized are conjunct in the authoritative declaration of the

Christian Lawgiver. If then every person should submit to be taught Christian truth, every one who does so submit, ought to submit also to be baptized." Thus far Mr. G. But does not this reasoning lead to the conclusion, that baptism should form a part of our constant worship, if teaching and baptizing be conjunct? Mr. G. seems anxious that the clergy should no longer be *drones* in the hive; his plan would afford them plenty of work.

A BEREAN.

GLEANINGS; OR, SELECTIONS AND REFLECTIONS MADE IN A COURSE OF GENERAL READING.

No. CCCCXVIII.

Rules of Translation.

[From *Quarterly Review*, on Wifin's Translation of the "Jerusalem Delivered."]

MUCH didactic prose and poetry has been written upon the subject of translation, the substance of which may be comprised in an exhortation to translate rather by equivalents than by a literal version of the author's words. If we try the merit of this precept, however, by its fruits, we shall find that, though its adoption may have produced good poetry, it has not often produced the thing required. With the exception of

"Mittitur in disco mihi piscis ab archiepiscopo—

— Po non ponatur quia potus non mihi datur"—

"I had sent me a fish in a great dish by the archbishop—

— Hop is not here for he gave me no beer"—

we do not know of above one good translation executed upon this system in more than a century from the time in which it was most popular. On the other hand, we have many among the best in the language, and not dispicable even as poetry, for which we are indebted to that severe style of version which was in fashion before the doctrine of equivalents was broached. Among these many of Ben

Jonson's Essays rank foremost, and Sandys' Translation of Ovid's *Metamorphoses* may be deemed a happy specimen of the school.

* * * * *

But it may be said, is the translator, working according to Mr. Wifin's system, and not dealing in equivalents, to copy closely every line, however hard to bend into another language; is he to render every thing literally? We say, No: this would be a real infraction of the precept of Horace; one, by the way, of which our favourite Ben Jonson has occasionally been guilty, as in his version of *vultus nimium lubricus aspici*, to wit, "a face too slippery to behold." What then is to be the guide, and how far is such an author to be literal or not? We answer again, he is to be as faithful an interpreter as the idiom and construction of his own language allow; and (as example is always clearer than precept) we will cite, as the model of translation best agreeing with our notions of what is fitting, a great statesman's extemporaneous version of Tacitus's comparison of eloquence to fire: *Eloquentia sicut flamma, materie alitur, motu excitatur et urendo clarescit*. Somebody having cited this passage after dinner as impossible to be rendered into English, Mr. Pitt instantly disproved the assertion by repeating, "It may be said of eloquence as of a flame, that it requires matter to feed, motion to excite it; and that it brightens as it burns." The example is short, but sufficient. We have here a version of Tacitus which is spirited, and yet close enough to assist a boy in the lower school of Eton in the construction of his task. If any rule can be considered as absolute, we conceive that which we maintain is without exception; and if there be foreign authors, ancient or modern, who cannot be subjected to it, we aver that they may be paraphrased, but cannot be translated. Such is that exquisite idiomatic poet Catullus among the Latins; and such is Aristophanes among the Greeks, of whom we have seen most brilliant and successful imitations — and no translations.

REVIEW.

"Still pleased to praise, yet not afraid to blame."—POPE.

ART. I.—*The Notes, &c., to Helon's Pilgrimage.*

[Concluded from p. 542.]

SPECIMENS of the notes and illustrations accompanying the English translation of Strauss' *Helons Wallfahrt nach Jerusalem* shall now be given.

On the subject of the *Emancipation of servants*, and in reference to Vol. I. of the translation, p. 4, the editor says,

"The Mosaic law did not prohibit domestic slavery, which, being universal in the ancient world, it would have been impossible to banish from among any single people; it only endeavoured to mitigate those evils which slavery must bring with it, especially among a people little softened by civilization. In particular, its regulations were directed to prevent the mischiefs which resulted in other countries from the hostility against their master, which is engendered in the minds of slaves, who see no prospect of any termination to their miseries but that of their lives. Foreign slaves might be purchased and retained during their whole life-time in slavery; (Lev. xxv. 45, 46;) but if a native Israelite had been reduced to servitude by poverty, Josephus (Ant. iii. 12, xvi. 1) adds, by crime, he was to be set free at the end of seven years, or in the year of Jubilee, if this occurred before the seven years of service had expired. (Exod. xxi. 2—6; Lev. xxv. 39; Deut. xv. 12—18.) It would, however, frequently happen that a servant would have formed an attachment to his master's house, which would make him unwilling to leave it, especially as the children, who might have been born to him by a female slave in the family, continued the property of his master. (Exod. xxi. 4.) In this case he was allowed to bind himself to his service for ever: the compact, to prevent false claims on the master's part, taking place in the presence of witnesses, with the ceremonies described in the text. Josephus (Ant. iv. 8, 28) appears to suppose that even then he was released in the fiftieth year. The time immediately preceding the passover, is said to have been usually chosen for the manumission of those who were to receive their freedom. (Reland, Ant. Sacr. Heb. 452; Michaelis, Mos. Law, § 122—127.)"

In some cases of theft, *restitution* was demanded by the Mosaic code. Where no such restitution could be made, servitude appears to have been the substituted punishment: * and perhaps this circumstance gave rise to the mistake of Josephus in saying that an Israelite might be reduced to servitude by crime. The effect was collateral and contingent, rather than direct.

We shall transcribe an instructive illustration (referable to p. 51 of Vol. I.) of the laws concerning clean and unclean animals in Lev. xi. and Deut. xiv.

"— Michaelis, in his Commentaries on the laws of Moses, § 200† et seq., has shown that the foundation of the distinction was the practice, already established by the usage of centuries among the Israelites, and in most points also among the kindred nations in their neighbourhood, of using certain animals for food to the exclusion of others. It has been doubted whether the hare ruminates or not; it was the opinion of ancient naturalists that it did not; Arist. Hist. Anim. iii. 16, ed., Schneid. Blumebach, Comp. of Nat. Hist. *Lepus*, inclines to the opinion that both the hare and the rabbit ruminates. The poet Cowper, who had the best opportunities of observing, also pronounces the hare to ruminates; and Dr. [G.] Shaw confirms it from dissection of the animal. See Wellbeloved's notes on Lev. xi. 6."

Not improbably, "the prevention of idolatry and the prevention of disease" were the leading objects of these prohibitions. In particular, the Israelites were to be thus separated from Arabs no less than from Egyptians. But Michealis, on the authority of respectable travellers,†

* Exod. xxii. 3, 4. † Read, 202.

† These travellers are *Plaistead* and *Elliot*, to whom, on this very subject, the late valuable Mr. Harmer adverts, in his *Observations, &c.*, IV. 332 [ann. 1787]. The fact of the Arabs' eating hares, is confirmed by the same writer in the first volume of his work, 336 [ann. 1776]. On the doubt, whether this animal ruminates, Bochart Hieroz. L. iii. ch. xxxii. may be consulted with advan-

affirms that hares form an article of the common food of the Arabs. To us the evidence that the animal is eaten by them without any hesitation, seems to preponderate: and, if this be the fact, we shall the more readily perceive why the same diet was interdicted to the Hebrews.

A remark shall next be cited, which regards an example of *prolepsis*† on the part of Strauss: Elisama (Vol. I. 145, Transl.) had been speaking of the term of the captivity in Babylon as "tedious, mournful years," and of "the traces of that melancholy" which these years impressed upon the captives; but, according to the correct statement of the Editor,

"The author has applied to the first destruction of Jerusalem, what the modern Jews say of themselves with reference to the second. Buxtorf. Syn. Jud. 124, 479."

At the same time, numerous passages in the Old Testament show that the Jews of the first captivity felt most poignantly their state of subjection, disgrace and exile.

We meet with a valuable note on the text in Vol. I. 211, "— the command of Moses might appear to have been literary fulfilled, 'There shall be no beggar among you.'"

"The reader will not suppose that these words occur in the law of Moses, in whose writings, as Michaelis observes, (Mos. Law, § 142,) the name of *beggar* is not found, or any allusion to such a class of society: but that the spirit of his institutions excluded beggary. The laws respecting the treatment of the poor are found, Deut. xiv. 28, 29, xv. 1—11, xxiv. 19—22, xxvi. 11—15, Levit. xix. 9, 10, xxiii. 22."

Beyond all doubt, a code of laws so calculated to exclude mendicity, and so completely successful in answering that end, must command warm approbation from every benevolent and enlightened man.

A rabbinical error is rectified in a note on p. 19, of Vol. II.: this note

tage; and some pertinent inquiries and remarks concerning it are proposed by Michaelis in his *Questions à une Société de Savans*, under No. xcv.

* Of this, as might well be supposed, other instances occur in the work.

we extract, in consequence of its bearing on a passage in our Saviour's history:*

"It has been asserted, on the authority of the Rabbins, (see Lightfoot on Matt. xxvi. 34,) that no cocks were kept in Jerusalem; but this appears to have been a later and groundless tradition, (Kuinoel, Matt. xxvi. 74,) to exalt the purity of the holy city. For the same reason they said that no gardens were allowed within the walls. Lightfoot, Matt. xxvi. 36."

The editor's illustration of a very different topic claims our praise.† In Vol. II. 28, Elisama and Helon, being on their way from Jerusalem to Joppa, are represented as leaving "Mizpah, Emmaus, Rama, &c., to the North."

"This," we are told, "is not the Emmaus mentioned, Luke xxvi. 13, but a town afterwards called Nicopolis. See Reland, 146. The Emmaus of the gospel history was a village, and nearer to Jerusalem. Rama too must not be confounded with the town of this name now called Ramla, about three leagues from Joppa, on the road to Jerusalem. Pococke, II. 4."

A note on a clause in p. 32 of Vol. II., is eminently judicious and discriminating: it regards an alleged custom at "the feast of winnowing:"

"The genius of the Mosaic law was considerate of the comfort of servants, who were to join in the festive meal made upon the unsacrificed portions of the free-will offerings, Deut. xii. 18, and in the feast of Pentecost, Deut. xvi. 11. But I am not aware of any direct authority for representing it as a Jewish custom to make a feast for the servants, in which they were treated as the chief persons. Yet it is not probable that our Lord (Luke xii. 37) would have represented the master as girding himself and waiting on the servants whom he wished to reward for their fidelity, if such a thing were wholly unknown. Bishop Pearce,‡ in his note on this passage, explains it of the custom of the bridegroom's waiting on the company as a servant, which he says was common not

* There is an ingenious and plausible criticism on Matt. xxvi. 34, in the Theological Repository, VI. 105, &c.

† In the course of the notes, points of Jewish topography and geography are considered with particular care.

‡ See, too, Bengel: Gnom: in loc.

very long since in our own country. It would still remain to be explained how the servants came to be included in the company on which he waited. The Roman Saturnalia, however, may show that such an inversion of the customary relations of life was not altogether foreign to ancient manners."

With the soundest good sense, Strauss's translator makes precisely the use of "the Roman Saturnalia" which truth requires and admits. He does not consider our Saviour as alluding to that institution. Nor does Grotius, concerning whom Kuinoel (in loc.) inadvertently says, "Saturnalia Jesum respexisse, Grotii sententia fuit." Now that great man's own words are, "Ut Saturnalibus Romæ fiebat:"* he means to illustrate the nature of this "inversion" of manners and relations, but does not declare or even imply that our Lord had a view to the Roman Saturnalia.

In the editor's appeal to Luke xii. 37, there is great weight; the rather, as our Saviour was remarkable for the propriety and decorum of his parables.† At present, we recollect no illustrations in English history and antiquities of the custom said by Bishop Pearce to have been common not long since in our own country: perhaps some of our readers can direct us to such examples.

Strauss describes Mount Tabor (Vol. II. 228) as having the appearance of a tall pillar with a verdant capital. The intelligent translator has rectified this error, into which he suspects (377) that his author was betrayed "by means of the absurd prints in Maundrell's Travels:" the real form of the mountain, he adds, is "that of a truncated cone."

Absurd prints, like those in Maundrell's volume, have been a fruitful source of misapprehension: and our age and country may well be congratulated on the improvement which they have here, and in many other respects, witnessed; the engravings that now accompany Voyages and Travels being, for the most part, accurate in the design and elegant in the execution.

* J. G. Rosenmüller, in loc., has copied this language of Grotius.

† The common usage is recognized and described in Luke xvii. 8, xxii. 7.

In reading the notes, &c., to *Helon's Pilgrimage*, and in again looking through the translation, we judged that it might not be useless to mark a few typographical *errata*.

The reference in Vol. I. p. 335, eleven lines from the bottom, to Priedeaux's Connect. should be "Vol. III. An. 167:" in Ib. 345, that, ten lines from the top, to Shaw's Travels, should have been to p. 281, &c., of the 4to ed. In Vol. I. p. 355, seven lines from the top, the reference to the corresponding page of the text, should be to p. 198. A similar reference in p. 359, at fifteen lines from the bottom, must be rectified: it should have been to p. 237. In Vol. II. 391, the reference to Lightfoot's Works is designed to be to p. 1111, not 111, of the second volume.

The Editor having remarked (Vol. I. 356) that it was the custom for the Jews to go up in large companies to Jerusalem at the passover, cites John vi. 4, as one of his authorities, and, in a foot note, says,

"This explains the connexion between the fourth and the fifth verses, and may remove the suspicion of a corruption or interpolation of the fifth, alleged by Pearce, Mann and Priestley."

Theological scholars will instantly perceive that the Editor alludes to a point of material importance in the controversy on the duration of our Saviour's ministry: his criticism is highly ingenious and acute; we should deem it conclusive, had not the second verse* of the chapter assigned a sufficient reason for the attendance of the multitude on Jesus. Bishop Marsh (Michaelis, &c., notes on ch. ii. § vii.) appears to have been insensible of the connexion suggested by Strauss's translator.

Under p. 254 of Vol. I. of the translation, and in illustration of the statement that a prodigious number of animals were taken to Jerusalem, for sacrifice at the passover, it may be useful to read Ezek. xxxvi. 38, with the note of Archbishop Newcome.

The *modes of threshing* among the

* In the same view, the twenty-fourth verse is particularly deserving of regard; as are Matt. iv. 24, 25, Mark iii. 8.

Hebrews (Vol. II. 23, 351), resembled some which exist in modern times and western regions. "In passing through the North of France, during the autumn of last year," says a very intelligent writer,* "I observed that the harvest in many parts was collected hastily: almost every considerable corn field and farm house had its threshing-floor in the open air. In many places I saw large companies threshing out at once the crop of the farmer." Another traveller† informs us that he observed the practice of treading out the corn by oxen to be universal in Italy: "the little groups presented in this occupation have," he adds, "a singularly cheerful and primitive aspect."

By the reader of *Helon's Pilgrimage* the interesting chapter on the *Essenes* will not be easily forgotten. In J. D. Michaelis' Introduction to the New Testament, [Marsh's Transl.] Vol. IV. 82, &c., an admirable sketch is given of the principal doctrines and customs of that sect, an acquaintance with whose characteristic features will be not unimportant to theological students.

Among the notes to Strauss's work there is one, which must not be overlooked, on the *simoom*, Vol. II. 389, and referable to p. 275. We shall copy it throughout:

"Dr. Clarke (IV. 252) says of the *Simoom*, as experienced by him in Palestine, 'Its parching influence pervaded all places alike, and coming as from a furnace, it seemed to threaten us all with suffocation. The author was the first who sustained serious injury from the fiery blast, being attacked by giddiness, accompanied with burning thirst; head ache and frequent fits of shivering ensued, and these ended in violent fever.' Notwithstanding the respectable authorities for its deadly effects in the desert, the accurate Burckhardt (Travels in Nubia, p. 189) says, 'I inquired as I had often done before, whether my companions had often experienced the *Semoum*, which we translate by the poisonous blast of the desert, but which is nothing more than a violent south-east wind. They answered in the affirmative; but

none had ever known an instance of its having proved fatal. I have been repeatedly exposed to the hot wind in the Syrian and Arabian deserts, in Upper Egypt and Nubia. The hottest and most violent I ever experienced, was at Suakin; yet even there I felt no particular inconvenience from it, although exposed to all its fury in the open plain. For my own part, I am perfectly convinced that all the stories which travellers, or the inhabitants of the towns of Egypt and Syria, relate of the *Semoum*, are greatly exaggerated,* and I never could hear of a single well-authenticated instance of its having proved mortal either to man or beast. I never observed that the *Semoum* blows close to the ground, as commonly supposed, but always observed the whole atmosphere appear as if in a state of combustion: the dust and sand are carried high into the air, which assumes a reddish, or blueish, or yellowish tint, according to the nature and colour of the ground from which the dust arises.'"

Burckhardt, undoubtedly, was one of the most accurate of observers and most faithful of reporters. We are strongly disposed therefore to admit his statements and opinions as correct. Yet if the fact be, that most of the stories concerning the *Semoum* are greatly exaggerated, it is a memorable example of the credulity and carelessness of several other travellers; to say nothing of the qualities of the individuals, from whom these stories were received. "The deadly wind of the desert," has often made its appearance in romance and poetry: we have been familiar with it there from our childhood; nor are we astonished that the creations of fiction have sometimes been offered and accepted for the narratives of history. As to the mortal effects of the *Semoum*, the delusion (such we take it to be) has long existed, and is widely diffused. The prevalence of the error has been chiefly owing, we believe, to two causes—the neglect of strict and personal inquiry, and inattention to the rules of evidence. J.

* Brereton's Inquiry, &c., 2nd edit., 46, 47.

† The late J. Bell, Observations on Italy, 121.

* To Michaelis' queries on this subject we are inclined to subjoin another. May not the supposed effects of the hot wind called *Smim* be really those of the hot season, which, among the Arabs, has the same name? See Niebuhr's Description, &c., p. 7.

D. Michaelis, if we may judge from his *Questions, &c.*, under No. XXIV., took a similar view of the subject. Niebuhr,* on the other hand, records an occurrence which might well destroy our scepticism, if the thing passed under his own eyes: that it did not he himself informs us.†

The notes affixed to the English translation of Strauss's *Helon, &c.*, show that the author is usually correct in his descriptions: his translator and editor has treated him throughout with great respect and justice and candour; and has wisely forborne‡ to interpose his own opinions concerning the nature of the ordinances and sacrifices of the law. A work like that before us, though it be made the vehicle of theological sentiments, is not quite suited to the nature and the ends of theological controversy. On the subject of the Jewish sacrifices it may be enough for us to add, at present, that they should always be considered with a strict and exclusive reference to the singular economy of the Jews—to its origin, character and object.

There is a class of readers who cannot fail to appreciate the eminent merit of these *notes and illustrations*. By the general scholar, and by the theological student, they will be highly prized, as giving a solid and permanent value to volumes that without them would rank only among the most ingenious productions of taste and fancy. The least praise of the notes is the learning which they unostentatiously manifest: we admire its variety, its extent, and its precision; but the use and the application which are made of it constitute its distinguished honour. May we not be permitted to hope that a translator and editor who has been so successful in his labours upon *Helon's Pilgrimage, &c.*, will, under the same characters, lay other very important works of German scholars and theologians before the British public?

N.

* Description de L'Arabie (Amsterd. 1774), pp. 7, 8.

† lb. p. 8, his words are, "ne l'ayant jamais rencontré."

‡ Vol. II. 359.

ART. II.—*Forget Me Not; a Christmas and New Year's Present for MDCCCXXVII.* Edited by Frederic Shoberl. 12mo. Pp. 428. In an ornamented Case. Ackerman. 12s.

THE "Forget Me Not" is a rich and tasteful offering to the coming year. A more elegant little volume was never put into the hands of a friend as a token of affection. It is a miscellany of poems, essays and tales by some of our most distinguished and popular writers, of whom it is sufficient to name Mrs. Hemans, Miss Landon, Miss Mitford, Mr. Croly, Mr. Bowles, Mr. Bowring and Mr. Bernard Barton. There are Thirteen Engravings by the first artists, some of which are exquisitely finished.

The imagery and metre of the following lines remind us of the *Dies Iræ*, and the comparison is in their favour:

"A DIRGE.

"By the Rev. G. Croly.

" 'Earth to earth, and dust to dust!'
Here the evil and the just,
Here the youthful and the old,
Here the fearful and the bold,
Here the matron and the maid,
In one silent bed are laid;
Here the vassal and the king
Side by side lie withering;
Here the sword and sceptre rust—
'Earth to earth, and dust to dust!'

Age on age shall roll along
O'er this pale and mighty throng;
Those that wept them, those that weep,
All shall with these sleepers sleep.
Brothers, sisters of the worm,
Summer's sun or winter's storm,
Song of peace or battle's roar,
Ne'er shall break their slumbers more.
Death shall keep his sullen trust—
'Earth to earth, and dust to dust!'

But a day is coming fast,
Earth, thy mightiest and thy last!
It shall come in fear and wonder,
Heralded by trump and thunder;
It shall come in strife and toil,
It shall come in blood and spoil,
It shall come in empires' groans,
Burning temples, trampled thrones:
Then Ambition rue thy lust!—
'Earth to earth, and dust to dust.'

Then shall come the judgment sign;
In the east the King shall shine;
Flashing from Heaven's golden gate,
Thousand thousands round his state,

Spirits with the crown and plume;
Tremble then thou sullen tomb!
Heaven shall open on our sight,
Earth be turned to living light,
Kingdom of the ransom'd Just—
'Earth to earth, and dust to dust!'

Then thy mount, Jerusalem,
Shall be gorgeous as a gem;
Then shall in the desert rise
Fruits of more than Paradise;
Earth by angel feet be trod,
One great garden of her God!
Till are dried the Martyrs' tears
Through a thousand glorious years!
Now in hope of Him we trust
'Earth to earth, and dust to dust!'

We always see with pleasure Mrs. Hemans's name in these annual volumes. The verses that follow are an effusion of chaste patriotism:

"THE CLIFFS OF DOVER.

"By Mrs. Hemans.

"Rocks of my country! let the cloud
Your crested heights array;
And rise ye like a fortress proud
Above the surge and spray!
My spirit greets you as ye stand,
Breasting the billows' foam;
Oh, thus for ever guard the land,
The severed land of home.
I have left sunny skies behind
Lighting up classic shrines,
And music in the southern wind,
And sunshine on the vines.
The breathings of the myrtle flowers
Have floated o'er my way,
The pilgrim's voice at vesper hours
Hath soothed me with its lay.
The isles of Greece, the hills of Spain,
The purple heavens of Rome;
Yes, all are glorious; yet again
I bless thee, land of home!
For thine the Sabbath peace, my land;
And thine the guarded hearth;
And thine the Dead, the noble band
That make thee holy earth.
Their voices meet me in thy breeze,
Their steps are on thy plains;
Their names by old majestic trees
Are whispered round thy fanes.
Their blood hath mingled with the
tide
Of thine exulting sea;
Oh, be it still a joy, a pride
To live and die for thee!"

Another poem by the same author is incomparably fine; the subject is poetical, and every thought and every image is in beautiful correspondence with it:

"NIGHT-BLOWING FLOWERS.

"By Mrs. Hemans.

"Call back your odours, lonely flowers,
From the night-wind call them back,
And fold your leaves till the laughing
hours
Come forth on the sunbeam's track!
The lark lies couch'd in his grassy nest,
And the honey-bee is gone,
And all bright things are away to rest—
Why watch ye thus alone?
Is not your world a mournful one
When your sisters close their eyes,
And your soft breath meets not a linger-
ing tone
Of song in the starry skies?
Take ye no joy in the dayspring's birth,
When it kindles the sparks of dew?
And the thousand strains of the forest's
mirth,
Shall they gladden all but you?
Shut your sweet bells till the fawn comes
out
On the sunny turf to play,
And the woodland child, with a fairy
shout,
Goes dancing on his way.
Nay, let our shadowy beauty bloom
When the stars give quiet light;
And let us offer our faint perfume
On the silent shrine of night.
Call it not wasted, the scent we lend
To the breeze when no step is nigh;
Oh! thus for ever the earth should
send,
Her grateful breath on high!
And love us as emblems, night's dewy
flowers,
Of hopes unto sorrow given,
That spring through the gloom of the
darkest hours,
Looking alone to Heaven!"

The "Christmas and New Year's Present for 1827," is a gratifying specimen of the progress of the public taste, and may be confidently recommended for the purpose which the title contemplates, there not being a single piece in the large collection which is not fit for the eye of Innocence.

ART. III.—*The Amulet; or Christian and Literary Remembrancer.* 12mo. pp. 426. Baynes and Son, and Wightman and Cramp. 1827. 12s.

THE "Amulet" is another handsome Christmas or New Year's Token. It is got up with great taste

and contains many instructive and pleasing pieces in verse and prose. Among the contributors, whose names are so many pledges of excellence, are Miss Edgeworth, Mrs. Hemans, Mrs. Opie, Mrs. Henry Tighe, Mr. Montgomery, Mr. Croly, Mr. Bernard Barton and Mr. Bowring. There are ten engravings, some of which are fascinating productions of art, and two plates of Autographs of distinguished English names.

We have seldom read a more interesting paper than the "Account of the Armenian Christians at Constantinople, by the Rev. Robert Walsh, LL.D., late Chaplain to the British Embassy at Constantinople." Having given a pleasing picture of Armenian family manners, Dr. Walsh proceeds to describe their posthumous affection and piety:

"Nor does the attachment of families cease with this life; for long after death they endeavour to hold a visionary communication with their parents and children. The cemeteries of the people of the East are not, as with us, small, and scattered in detached places through their cities; but there are large common receptacles for the dead outside their towns. In the vicinity of Constantinople, each nation has its own; and the Turks, Jews, Greeks and Armenians, form immense cities of the dead. That of the Armenians occupies a space of near a hundred acres, on a hill that overlooks the Bosphorus. The Turks, on the death of a friend, plant a young cypress over his grave; their burying-ground, therefore, consists of extensive groves of these trees, which they reserve exclusively to themselves. The Armenians generally plant on such occasions a tree* which yields a resinous gum of a strong aromatic odour, which fills the air, and corrects the exhalations from the graves. They grow to a large size, and form very picturesque objects in a landscape. Their cemetery on the Bosphorus is covered with these trees, and from its elevated situation, the view it commands, and the view it presents, is perhaps the most interesting grove in the world. Here whole Armenian families, of two or three generations together, are constantly seen sitting round the tombs, and holding visionary communications with their departed friends. According to their belief, the souls of the

dead pass into a place called *Gayank*, which is not a purgatory, for they suffer neither pain nor pleasure, but retain a perfect consciousness of the past. From this state they may be delivered by the alms and prayers of the living, which the pious Armenians give liberally for their friends. Easter Monday is the great day on which they assemble for this purpose; but every Sunday, and frequently week days, are devoted to the same object. The priest who accompanies them, first proceeds to the tombs, and reads the prayers for the dead, in which he is joined by the family. They then separate into groups, or singly sitting down by favourite graves, call their inhabitants about them, and, by the help of a strong imagination, really seem to converse with them. This pious and pensive duty being performed with their dead friends, they retire to some pleasant spot near the place, where provisions had been previously brought, and cheerfully enjoy the society of the living. These family visits to the mansions of the departed are a favourite enjoyment of this people. I have frequently joined their groups without being considered an intruder; and, I confess, I have always returned pleased, and even edified, by the pious though mistaken practice.

"The island of Marmora lies almost within sight of this place, and abounds in marble; this stone is very cheap and abundant, and no other is used in erecting tombs. Some of these family mausolea are rich and well sculptured; others of them are very remarkably distinguished. The first thing that strikes a stranger, is a multitude of little cavities cut at the angles of the stone; these are monuments of Armenian charity. The trees abound with birds, who frequently perish for want of water in that hot and arid soil. These cups are intended to be so many reservoirs to retain water for their use, as they are filled by every shower of rain. The Armenians are fond of commemorating the profession of the dead; they therefore engrave on his tomb the implements of his trade, so that every one may know how he had gained his living; but the most extraordinary circumstance is, that they are also fond of displaying how he came by his death: you therefore see on their tombs the effigies of men sometimes hanging, sometimes strangled, and sometimes beheaded, with their heads in their hands. To account for this extraordinary fondness for displaying the infamous death of their friends, they say that no Armenian is ever executed for a real crime; but when a man has acquired a

* *Pistaccia Terebinthina.*

sufficient fortune to become an object of cupidity to the Turks, he is then, on some pretext, put to death, that his property may be confiscated; an executed man, therefore, implies only a man of wealth and consequence. This display is a bitter but just satire on Turkish justice, though the Turks are so stupid as not to comprehend it. I brought with me a worthy Armenian priest one day, who, with fear and trembling, translated for me the inscriptions on some of these tombs. I annex one as a sample :

" You see my place of burial here in this verdant field.

I give my Goods to the Robbers,
My Soul to the Regions of Death,
The World I leave to God,
And my Blood I shed in the Holy Spirit.
You who meet my Tomb,
Say for me,
' Lord, I have sinned.'
1197."

Pp. 55—58.

Little, unfortunately, can be said of Armenian literature :

" The Armenians, though fond of religious books, have little taste for, or acquaintance with, general literature. They purchase with great avidity all the Bibles furnished by the British and Foreign Bible Society. Their patriarch sanctioned and encouraged a new edition of the New Testament, which the Rev. Mr. Leves, the agent of the Bible Society, has had printed at an Armenian press at Constantinople; and I was encouraged to have a translation made into their language, of some of the Homilies of our Church, on account of the Homily Society, in London, which I left in progress. They had early a printing-office attached to the Patriarchate, and another more recently established by a private company at Korou Chesmé, in the neighbourhood of Constantinople. They have also a third which was set up at the convent of St. Lazare, in Venice, from whence has issued a number of books in their language. Their publications are, however, almost exclusively confined to books on religious subjects. I obtained a list of all the books printed at the patriarchal press, from the year 1697, the year of its establishment, to the end of the year 1823. It conveys a better idea of the literary taste and progress of the Armenians, than any other document could do. In a space of a hundred and twenty five years, only fifty-two books were printed, but of each of these several editions. Forty-seven of them were commentaries on the Bible, sermons, books of prayer, lives of saints, hymns, and

psalters, and a panegyric upon the angels. The five not on sacred subjects, were, 'An Armenian Grammar,' a 'History of Etchmeasin,' a 'Treatise on Good Behaviour,' a 'Tract on Precious Stones,' and a 'Romance of the City of Brass.'"—Pp. 59, 60.

Short as is the chapter of their literature, that of their superstition is very long. We extract a few passages :

" Like all the Orientals, the Armenians attribute great importance to fasting. Among people so comparatively moderate and simple in their diet, restraints imposed on their appetites cannot be felt in the same degree as by nations who are less temperate; but they are actually so severe, and so rigidly observed, as to evince an extraordinary sincerity and self-denial. Their first great period of fasting corresponds with ours—the forty days preceding Easter Sunday. Many commence the fast by abstaining three or four days from all kinds of food, and then, during its continuance, they eat nothing till three o'clock in the day, in imitation of Cornelius, who fasted till that hour. When they do eat, they are not allowed the food that is permitted by other churches. They must not eat fish with blood, which is permitted in the Latin church; nor fish with shells, which is permitted in the Greek. They are restricted to bread and oil; and because olive oil is too nourishing and too great a luxury, they use that which is expressed from a grain called *sousam*, of a taste and odour exceedingly revolting. In this way they observe certain periods before Christmas and other festivals, besides every Wednesday and Friday; so that the whole year is a succession of Lents, with short intervals, during which they maintain, not a nominal, but a rigid, uncompromising abstinence. Many of the boatmen on the Bosphorus, and the hummals or porters, are Armenians. I have often pitied those unfortunate men, whom I have seen labouring whole days without remission, on scanty diet, scarcely sufficient to support a human body when not making any exertion. Among the food from which they abstain altogether, is the flesh of a hare, which no call of appetite or scarcity of food will induce some of them to touch. They do not allege for it any prejudice founded on the Levitical Law, which induces some worthy people among ourselves to abstain from swine's flesh; but they assign physical causes. They assert that a hare has certain bodily habits that

too nearly resemble the human; and, moreover, that it is of a melancholy temperament, to which they themselves have too great a disposition, and which the flesh of this animal would have a tendency to increase.

"As the Armenians are thus severe in their discipline, so they are rigid in their doctrines. They hold the tenet of Infant Baptism, but insist on the necessity of total immersion of the body. The priest, therefore, takes the child by the hands and feet, and plunges him three times in the water; and so necessary to the spiritual effect do they hold the washing of the *whole* body, that if any part remain unwetted, they raise the water in their hand, and so purify the unwashed limb. The ceremony of chrism, or anointing the infant with oil, takes place after baptism. The forehead, eyes, ears, stomach, palms of the hands, and soles of the feet, are touched with consecrated oil, and then the bread of the Eucharist is touched to the lips.

"The Eucharist, or, as they call it, 'Surp usium,' is administered to adults on Sundays and festivals, in a manner different from all other Christian churches. They use unleavened bread, or wafer, which they steep in the wine, from whence the priest takes it with his fingers, and distributes it indiscriminately to the communicants. There is generally, beside the priest, a boy who assists; to him he presents his fingers, after he has given the elements, and he devoutly licks off whatever has adhered to them. The Armenians, to a certain extent, believe in the doctrine of Transubstantiation on this occasion, and take literally the expression of 'this is my body.' They further imagine that these elements, converted into the Real Presence, remain for twenty-four hours in the stomach undigested, during which time they never spit, nor suffer a dog, or any other impure thing, to touch their mouths."—Pp. 44—46.

Dr. Walsh estimates the Armenian population as follows:

"The Armenians, though once well-known in the West, where their spirit of commercial enterprise carried them through every part of Europe, are now seldom heard of out of Asia, and their existence is hardly recognized as a Christian people. They are still, however, numerous and respectable; and as their number is daily increasing, they may yet form the nucleus of Christianity in the East, when the unfortunate Greeks shall have been exterminated. There are, at the present day,

| | |
|---|------------|
| In the mountains of their native country, about . . . | 1,000,000 |
| In Constantinople and the vicinity . . . | 200,000 |
| In different parts of Persia . . . | 100,000 |
| In India . . . | 40,000 |
| In Hungary and other parts of Europe . . . | 10,000 |
| In Africa and America . . . | 1,000 |
| | <hr/> |
| | 1,351,000" |

—P. 62.

We are tempted to make many extracts, but we must confine ourselves to one, the contribution of a lady whom we regret that we now see so seldom as a writer.

"A LAMENT.

"By Mrs. Opie.

"There *was* an eye whose partial glance
Could ne'er my numerous failings see;
There *was* an ear that still *untired*
Could listen to kind praise of me.

There *was* a heart *Time* only made
For me with *fonder* feelings burn;
And which, whene'er, alas, I roved,
Still longed and pined for my return.

There *was* a lip which always breathed
E'en short farewells with tones of sadness;

There *was* a voice whose eager sound
My welcome spoke with heartfelt gladness.

There *was* a mind, whose vigorous powers
On mine its fostering influence threw;
And called my humble talents forth,
Till *thence* its dearest joys it drew.

There *was* a love that oft for me
With anxious *fears* would overflow;
And wept and prayed for me, and sought
From future ills to guard—but *now*

That eye is closed, and deaf that ear,
That lip and voice are mute for ever!
And cold that heart of faithful love,
Which death alone from mine could sever!

And lost to me that ardent mind,
Which loved my varied tasks to see;
And, Oh! of all the praise I gained,
This was the dearest *far* to me!

Now I, unloved, uncheered, alone,
Life's dreary wilderness must tread,
Till He who loves the broken heart
In mercy bids me join the dead.

But, 'Father of the fatherless,'
O! Thou that hear'st the orphan's cry,
And 'dwest with the contrite heart,'
As well as in 'Thy place on high—

O Lord! though like a faded leaf,
That's severed from its parent tree,
I struggle down life's stormy tide,
That awful tide which leads to Thee;—
Still, Lord! to thee the voice of praise
Shall spring triumphant from my
breast;
Since, though I tread a weary way,
I trust that *he I mourn* is BLEST!"

There is a very excellent paper by Miss Edgeworth on "French Oaths," which has no light bearing on English morals.

The decided character of this valuable collection is religious, but the principles assumed and enforced are chiefly those that are common to all Christians. The volume exhibits from beginning to end remarkable purity of moral taste, and the Editor and publishers appear to us to be entitled to the gratitude of the public.

ART. IV.—*Things Invisible; or, Lessons of Faith and Practice. A Vision. With other Poems, Religious, Moral and Entertaining.* By Gabriel Watts. 12mo. pp. 146. C. S. Arnold. 1826. 5s. 6d.

SHOULD this volume not give Mr. Watts a place amongst acknowledged British poets, it certainly proves that he is entitled to the higher reputation of patriotic and religious feelings. Some of the minor poems are "entertaining;" and there is true English spirit in the verses "On visiting Runnymede," (pp. 115—117,) some of which we extract:

"Sacred spot, to ev'ry friend
Of freedom and heroic worth!
May thy borders never blend
With the mass of common earth.
Now, can strong prophetic eyes,
Piercing the surrounding gloom,
See a lofty temple rise,
Deck'd with tow'rs and glitt'ring dome.
There shall genuine, unbought verse,
Set to minstrel's pleasing sound,
Deeds of heroes oft rehearse,
'Midst applauding throngs around.
'Souls ignoble, vent'ring near,
Hence, avaunt your vulgar tread;
Banish ev'ry coward fear,
Ere you enter Runnymede.
'Spirits of the mighty dead
Mingled here in bright array;
Slavery their only dread,
Liberty their only joy.

'Round a Briton's manly brow
Ne'er let public honours shine,
Till he make his solemn vow
Nigh this animating shrine.

'Still commemorate the brave,
Still unnerve the tyrant's arm,
Shame the cold and treach'rous slave,
And the patriot's bosom warm.

'Long as Albion's cliffs shall stand,
Tow'ring o'er the circling main,
Wisdom, rule our fav'rite land,
Courage, all its rights maintain.

'And, if e'er in hapless hour,
It become a land of slaves,
Under some despotic pow'r—
Let it sink beneath the waves!"

Mr. Watts announces his intention of shortly publishing "in prose," "The Reformed Village; or, Characteristic Dialogues, chiefly Founded on Facts of the Eighteenth Century."

ART. V.—*A Collection of Sacred Music for Churches and Chapels, consisting of Fifty-two Psalm and Hymn Tunes for Four Voices. Twelve of which are Original, (Six by the Author and Six composed expressly for this Work, by his Friends Mr. Clifton, Mr. V. Novello, Mr. E. Taylor, Mr. S. Wesley, &c.) and Forty of Established Celebrity, with New Harmonies, Composed and Arranged for the Organ or Piano Forte.* By Joseph Major. 4to. Clementi and Co. 10s. 6d.

WE have great pleasure in recommending this volume to public notice. Collections of Psalm Tunes certainly abound; but by far the larger number of them are either so faulty in arrangement, or in such wretched taste, as only to proclaim the ignorance or conceit of their authors. With many choirs psalm tunes are admired in proportion as they are bad, and our ears are too often assailed with vulgar melodies set off by all kinds of false harmonies and progressions. Other compilers and composers have run into an opposite extreme, and tortured not only the more chaste and sober style of Handel and his contemporaries into psalm tunes, but have pressed into their service the florid strains of Haydn, or the uncouth combinations of Beethoven. Thus even

the correct taste of Mr. Webbe has not prevented his publication of a barbarous mutilation of the beautiful air of "With verdure clad." In his Selection, Mr. Major has given a proof of the most correct taste. Among the writers of standard excellence, to whose works he has had recourse, are Croft, Clarke, Ravenscroft, Howard, Worgan, Nares and Wainwright. Six of the tunes are composed by Mr. Major, and six have been written by his friends, and it will be no small recommendation of the work that among this number are the names of Wesley,* Novello and Clifton. To mention the compositions of these men is to praise them. Among those published anonymously, there is one in which we trace (unless we are much deceived) the hand of a veteran whose elegant and touching melodies have delighted us for more than thirty years. It was like an unexpected encounter with an old friend, when we first played through "Durham." The arrangement of the selected tunes is, for the most part, new. Some inconvenience may be found from this by the possessors of former Collections, but it must be allowed that in most instances Mr. Major has considerably improved them. Indeed his harmo-

* There is a fact connected with this name, so disgraceful to those who enjoy the wealth and patronage which attaches to our cathedrals, that it deserves to be mentioned. Not very long since Mr. Wesley issued proposals for publishing a Morning and Evening Church Service, a work *exclusively* adapted for cathedral worship, and to which his great reputation as a Church composer *ought* to have ensured the universal and eager patronage of every dean and chapter in the kingdom. The name of Samuel Wesley was a sure guarantee of its excellence. We hazard nothing by the assertion that no man living could have done it so well. And time was when the Church readily patronized the works of those who laboured to enrich her music. But the Cathedral divines of the present day are wiser in their generation. They have better uses for their money than fostering genius or adding to their musical stores. Of all the Cathedrals, Collegiate Churches and Colleges, *one alone* (that of Exeter) is recorded in the list of subscribers to Mr. Wesley's service!

nies are most judiciously constructed. There is no straining after new or extraneous modulations merely because they *are* new, nor are the inner parts at all difficult to sing. On the contrary, they are singularly melodious, while their structure marks the sound musician. We scarcely need repeat our recommendation of this work, or add that its adoption in the choirs of our churches, will materially tend to improve their musical taste.

ART. VI.—*The Fears of Dying annihilated by the Hope of Heaven. A Dialogue on Death. With a Vision of Future Bliss. By John Mason, A. M., Author of Self-knowledge, &c. Never before published. With Memoirs of the Author, and Illustrations of the Happiness of Heaven. By John Evans, LL. D. 12mo. pp. 170. C. S. Arnold. 1826. 5s.*

THE "Dialogue" appears to have been "drawn up for the use of Mrs. Mason, a lady of good sense and piety, who, like many other excellent Christians, had been held by the *fear of death in bondage*," and, together with the other contents of the volume, enumerated in the title-page, may be commended to the closet-reading of any that may be depressed or agitated by the same fear. Dr. Evans has here brought together a number of excellent writers of all denominations, who have contributed the offerings of reason, imagination and eloquence, to enable the timorous Christian to meet the common and last Enemy, and to soar by faith and hope into the blissful regions of immortality. May the pious labour answer the wishes of the compiler!

ART. VII.—*The Trinity no Scripture Doctrine. A Letter to the Clergyman resident near the Town of Maidstone, in whose Opinion the Unitarian Tract lately circulated there, is calculated to Undermine the [Trinitarian] Faith of Weak Christians, being a Defence of that Tract from his Animadversions. By B. Mardon, M. A. 12mo. pp. 36. Hunter. 1826.*

MR. MARDON some time ago published a tract of four pages,

consisting of "Facts relating to the Unitarian Controversy," and "Serious Questions to all Lovers of Christian Truth." This was replied to by a Clergyman, and the author here enters upon its defence. His "Letter" is in a good spirit, and may be useful beyond the limits of the local controversy.

One of the "Facts" stated by Mr. Mardon, and numbered 11, is as follows :

"Luther, the celebrated Reformer, seriously objected to the use of the word *Trinity*. He observes, 'The word *Trinity* sounds oddly, and is a *human invention*; it is better to call Almighty God, *God*, than *Trinity*.' Calvin, in reference to a prayer of the Romish Missal, which has been copied into the Liturgy of the English Church, exclaims, 'I like not this prayer, O holy, blessed, and glorious *Trinity*; it savours of barbarity: the word *Trinity* is *barbarous, insipid, profane*, a human invention, grounded in no testimony of God's word; the *Popish God*, unknown to Prophets and Apostles.'"—P. 5.

The Clergyman seems to wish to doubt the correctness of the statement, and Mr. Mardon thus answers :

"You have intimated your wish to have those remarkable passages specified, in which the celebrated Reformers, Calvin and Luther, have expressed their dislike of the word *Trinity*, and of a leading form of invocation in the Litany. The references are given by a clergyman of your own Church, whose accurate learning and diligence of investigation I have never heard called into question: the late Rev. Henry Taylor, Vicar of Crawley, Hants.

"Calvini Admon. 1, ad Polonos.

"Lutheri Postil. major Dominic.

"I have myself copied the following passage from an edition of the Works of Calvin, in folio, (Amsterdam, 1667,) Vol. VIII. p. 591, which I shall quote for your own satisfaction in the original, and subjoin a translation for the benefit of English readers.

"Quidquid blaterent virulentæ lingue, in hac fide acquiescere semper tutum erit; sicuti utile quoque spinosis multis questionibus ansam præcidere simulque supersedere à formulis loquendi vel nimium asperis; vel à Scripturæ usu remotis. Precatio vulga trita est, Sancta Trinitas, unus Deus, miserere nostri, mihi non placet, ac OMNINO BARBARIEM SAPIT. Nolem igitur vos de rebus super-

vacuis litigare, modo illibatum maneat quod dixi de tribus in unâ essentiâ Personis."

"Whatever virulent tongues may bluster, in this faith it will be always safe to acquiesce; as also it will be desirable to remove the occasion for many perplexing questions, and to desist from forms of expression either too uncouth, or too far removed from the usage of Scripture. The common prayer is become trite—'Holy Trinity, one God, pity us,' does not please me, and altogether savours of barbarity. I should therefore be unwilling for you to dispute about empty trifles; only let that instruction which I gave you concerning three Persons in one essence, remain pure.'"—Pp. 27, 28.

In a P. S. the author adds,

"Since this letter was sent to the printer, I have found that an Edition of LUTHER'S *Works*, in the original, is deposited in the Parochial Library of Maidstone. The passage from which the clause in Fact No. 11, is quoted, is exceedingly remarkable, and well deserves the attention of the Clergyman, and of every other supporter of the *Trinitarian* phraseology in the Litany. He will find it in Vol. V., fol. 282, of the above-mentioned edition. It is evident from this, that *Luther* would have required a considerable change in the Church-of-England Liturgy, before he could have consistently used it. And are the Protestants of the nineteenth century to be less enlightened than *Luther*?"—P. 6.

ART. VIII.—*A Vindication of the Conduct of the Middleton Unitarians, and the Supreme Divinity of the Father asserted, in Two Letters addressed to the Author of "The Middleton Unitarian Review reviewed."* By J. R. Beard. Manchester, printed. Sold in London, by R. Hunter. 1826. 12mo. pp. 36. 6d.

A SHORT time ago, the Unitarian Society at Middleton, one of the stations of the Lancashire and Cheshire Unitarian Missionary Society, were grossly attacked from the pulpit by a Calvinist minister of that place. Owing to this circumstance a few members of the Unitarian congregation were induced to invite the minister to a friendly discussion of the doctrine of the Deity of Christ. The minister, however, refused to enter

into a personal debate, but sent them a written answer to their communication. This produced a controversy between the parties, a great part of which was afterwards published by the Unitarians, and entitled, "A Review of the Middleton Unitarian Controversy." This review occasioned a pamphlet from an anonymous writer, who is believed to be the Calvinist minister who succeeded the gentleman by whom the Unitarians were first attacked. To this pamphlet the Rev. J. R. Beard, Secretary to the Missionary Society, replied in two letters addressed to the Reviewer of the Unitarian Review. Publications of this nature, although they may not appear of much importance to persons at a distance, are nevertheless, from the circumstances which give rise to them, calculated to make a deep impression upon those whom they peculiarly interest. The pamphlet before us contains, in a small compass, a masterly exposition of those scripture passages in which peculiar titles and attributes are ascribed to our Saviour, and which are by many supposed to prove his deity; and will therefore, we hope, obtain an extensive circulation.

After the Calvinistic reviewer had informed his readers that Trinity in Unity "could not be fathomed by the plummet of human reason," he contends that the doctrine must nevertheless be received, because "distinct personality, individual agency, and divine attributes, are equally and clearly ascribed to the Father, to the Son, and to the Holy Ghost." Upon this Mr. Beard observes, that the reviewer must either abandon this principle of interpretation or admit into his creed a quaternity instead of a trinity in unity, since the deity of Moses may be proved by the same mode of argumentation. A number of passages are then adduced to prove that "distinct personality, individual agency and divine attributes," are ascribed to Moses. After trying in various ways the reviewer's principle of interpretation, and shewing its absurdity, Mr. Beard adds,

"I call upon you, therefore, to inter-

pret the conflicting passages which you imagine exist in the Scriptures, not by a principle which involves a contradiction at every step of its application—a principle not only at variance with our usual habits of interpretation—with the dictates of reason, but unmentioned, unsanctioned in the Scripture; not by this, but by a principle authorized by God, in unison with reason, and efficient not only to solve every difficulty, but to shed a holy, uniform and heaven-descending light on the page of holy writ. O! when will Christians prefer what God has revealed to what man has defined?"

Having combated many of the reviewer's arguments, Mr. Beard then proceeds to shew that the titles and attributes ascribed to the Messiah are invariably spoken of as being conferred upon him by another, and therefore, instead of their proving his deity, they clearly indicate his subordination to that great Being by whom they were bestowed.

In the concluding part of the pamphlet, vindicating the Unitarians from the charge of making Christ into a mere peccable creature, Mr. Beard remarks, that

"The Unitarians believe that 'he was without sin, neither was guile found in his mouth;' and I cannot but rejoice that in contemplating the perfections of his character, I am not distracted by the metaphysical reveries in which you are involved by the hypothesis of Trinity in Unity and God-man. I see in the Lord Jesus all that is calculated to warm and purify the bosom—all that has an immediate practical efficacy upon my heart, and leave to Trinitarians, though not without regret, the cold and dreary speculations respecting his nature. The region of abstraction may be yours; the genial climate of vital, practical godliness, regarding rather the teachings and the love and the perfections of my Saviour, than his nature and essence—shall be mine. You may make subtle distinctions and divide the Lord Jesus into parts, and the Supreme into three 'persons,' or 'modes of operation,' or 'somewhats;' I am content with the scriptural creed, with all its delightful consequences—'There is one God, and one Mediator between God and men, the man Christ Jesus.'"

E.

POETRY.

TO THE MOON.

ARISE! arise! pale Cynthia rise!
 Come silent empress of the skies,
 Assert thy peaceful reign;
 'Mid fleecy clouds, a spotless vest,
 In robe of innocence drest,
 Illume thy wide domain.

Far from the garish light of day,
 Now let me hold my musing way,
 And court thy milder beam:
 Sweet orb! thy pensive vot'ry own,
 As rapt I wander forth alone,
 By wood or murm'ring stream.

Like borrowed joys of days gone by,
 Thy radiance steals along the sky,
 As angel smiles, divine:
 The gushing tear that speaks of joy,
 The sigh unmix'd with earth's alloy,
 That tear, that sigh are thine.

Soft as the dew thou shedd'st o'er flowers,
 Remembrance comes of buried hours,
 And pours a pleasing grief:
 Soft as the dew thy breath distils,
 The tear, the bliss-lit eye that fills,
 Gives the full heart relief.

Borne on the gale sweet forms appear,
 That smile as they were wont when here,
 While, upward as they fly,
 The breeze that gently wafts them on
 To rest thy heav'nly orb upon,
 Bears after them, a sigh.

Here stretch'd beside a stream like this,
 Whose waves curl up to meet thy kiss,
 Abstracted would I think
 Of friends, who took the kiss I gave,
 Then, vanish'd on Life's passing wave,
 And left *me* on the brink.

Full many an eye far, far away!
 Is gazing on thy pensive ray,
 With bliss too great to tell:
 Now shall our souls in union meet,
 Yet, while they hold communion sweet,
 Shall bless thy beauteous spell.

Norwich, Oct. 14, 1826.

E. T.

LINES COMPOSED IN A THUNDERSTORM ON DARTMOOR.

Lo! in the broad horizon of the West,
 The Lightnings, arm'd with Heav'n's avenging ball,
 Wake in the cloud the Thunder from his rest
 "With terror through the dark, ærial hall." *

Wild o'er the tremulous deep the Tempest flies,
On pinions, flashing with celestial fires ;
Refulgent as the bird of Paradise—
Or *Phoenix-like, that in a flame expires.
In solemn peals, the voice of God invites
The World, his sole dominion, to adore
The peerless Father of eternal lights,
Who quells the warring winds and Ocean's roar ;
Beneath whose sway the storms of Discord cease,
And nations hail the rising star of Peace.

Park Wood, Sept. 17, 1826.

W. EVANS.

LINES ON THE DEATH OF ADAMS AND JEFFERSON.

SIR,

Brighton, Oct. 11, 1826.

ALTHOUGH I cannot furnish you with any memorials of the American Patriots, Jefferson and Adams, the following lines, suggested by the perusal of your notice of their death in the last Repository and intended as a tribute to their memory, may perhaps not be unacceptable.

A CONSTANT READER.

How oft is Genius like the meteor's light,
Flashing across the dusky brow of night,
Which, e'er the eye can track its rapid way,
Involved in deepest shades, has passed away !
How many mighty spirits, born to shed
Immortal glory round the path they tread,
Their dawning fame with envious mists o'ercast,
Have fallen, like withered blossoms, in the blast !
But thou, Columbia, didst not watch the rise
Of the bright stars that gemmed thy western skies,
But to behold them 'mid their bright career,
Plucked from the glories of their dazzling sphere.
They hung undimmed amid thy beauteous Heaven,
Through all the clouds o'er its fair surface driven,
And shed their influence, serene and mild,
Above the cradle where young Freedom smiled.
They saw her from her childhood's feeble hour,
Till clothed with majesty, and armed with power,
She trod opposing force beneath her feet,
And on its ruins raised her glorious seat.
They saw her, with a firm and steady hand,
Sway her broad sceptre o'er that mighty land,
While all the hosts who dared her arm defy,
Shrank from the glancing of her eagle eye.
It was not till the silent lapse of time,
Strengthening the pillars of her throne sublime,
Bade her exulting feel, no power below
Its glorious fabric e'er could overthrow,
That sudden from their radiant spheres they fell,
And left a void, oh ! who could fill so well ?

JEFFERSON, ADAMS, names to freedom dear,
Well may you claim Columbia's saddest tear,
Well may her mourning Genius wander by
Your lonely graves and heave the bitter sigh ;

* *Clarum inter pennas insigne est desuper, Iris
Pingere ceu nubem desuper alta solet Phoenix.*

For you were of the mighty Patriot band,
 Who viewed the dawn of glory o'er her land,
 And lived to see the blaze, that clear and bright
 O'er all her regions spreads its living light.
 Sleep on—the hallowed region where ye rest
 Shall by your Country's fondest prayers be blest;
 There shall her children come, and while they gaze,
 Musing upon the deeds of former days,
 Shall feel within the kindling energy,
 The mighty spirit of the years gone by,
 And feeling thus their noble claim, to be
 Sons of the Brave, and Heirs of Liberty,
 Shall swear the glorious birthright to maintain,
 Their gallant forefathers did once obtain—
 The mighty Charter never to resign,
 But to their sons transmit the right divine.
 Whilst other nations their career have run,
 Thy race, Columbia, is but yet begun;
 While Europe's nations, like the drooping flower,
 That sadly blooms in Autumn's faded bower,
 Wait but the bitter blast to fall and die,
 Thou like the plant beneath Spring's lovely sky,
 Hast the fair pledge of a yet brighter sun,
 Yet softer Heavens, e'er thy bright course be run.

AN ELEGY ON THE PALACE OF IVOR THE LIBERAL.

Composed by the Cambrian Bard,* Ifan, Prydudd Hir, in visiting the relics of its ancient magnificence, and translated from the inimitable original, during a voyage by moon-light on the coast of France.

Llys Ifor hael! gwael ydw'r gwedd;
 Yn gerni mewn, gwerni mae'n gorwedd:
 Drain ac ysgall mall a'u mhedd;
 Mieri lle bu mawzedd, &c. &c. &c.

FAIR Ivor Hall! sad is thy fate,
 In ruin thy beauty departed;
 Thorns and thistles crowd thy gate,
 Where trod the noble hearted.

Thine is no Muse of fire,
 No board or bower of pleasure;
 No minstrel with his lyre,
 Nor host profuse of treasure.

To Gwilim,† exquisite Bard!
 The death of thy Lord was distressing;
 Yet no desolation so hard,
 As owlets thy palace possessing.

Though proud the elevation,
 Of earth's superior powers;
 Strange! that they fix their station,‡
 On sand to build their towers!

WILLIAM EVANS.

* E. Evans, author of *Dissertatio de Bardis*.

† Dafydd ap Gwilim, Bard of Ivor the munificent, who flourished in the fourteenth century.

‡ Et vos clivosa, veterum monumenta, ruinae!

MORNING.

SEE, see! who comes with yellow flowing hair,
 And clear blue eyes, and cheek of roseate hue,
 So brightly jewell'd o'er with falling dew?
 Who, but the Morn, so delicately fair,
 With form of light thus dances through the air!—
 Young Joy is by her side, and in her train
 A choir of birds their powerful voices strain;
 Whilst flow'rs breathe forth their sweet, though silent prayer;
 And as the *Maiden* passes on, they bend
 Their heads, and to the zephyrs odours lend:
 She smiles acceptance of the welcome given,
 And, by her smiling rous'd, Earth vies with Heaven!
 Fresh beauty glitters o'er the trembling fields,
 For morn, unveil'd, around her brilliance yields!

October, 1826.

G.

REGISTER OF ECCLESIASTICAL DOCUMENTS.

Address of the Catholics of England to their Protestant Countrymen.

FELLOW COUNTRYMEN,

We present to you a declaration, drawn up and signed by those ecclesiastics who, in this country, are the expounders of our faith. We beg earnestly to call your attention to this document, which distinctly repudiates the obnoxious tenets imputed to us.* The Irish Bishops have given a declaration of Catholic principles similar in effect to this.†

We ask you, can you believe that we are joined in a perfidious league to deceive you? Are those amongst us who are linked with you by social habits and friendly intercourse,—those in whom you confidently trust in matters of high importance, and from whom you meet in return with integrity and fair dealing, to be considered honest on every other occasion, but capable of deep designing fraud and duplicity on this?

To our sense of the sacred obligation of an oath, we daily sacrifice every object of ordinary ambition. Is it in human nature that we can become perjured men in this solitary instance? We are accused of idolatry; we disclaim the imputation. Of not keeping faith with heretics; we disclaim the imputation. Of dividing the allegiance which is due to the King; we disclaim the imputation. Of acknowledging in the Pope a deposing power; we disclaim the imputation. Of believing that a priest can absolve from

sin at his mere will and pleasure; we disclaim the imputation; and we disclaim each and all these opinions most solemnly and most unequivocally.

Our religion is called a persecuting religion. We reply, that the Catholic religion and the policy of Catholic states are unfairly confounded: and if the ministers of the Catholic religion have, at any time, co-operated with the civil government in measures of persecution, they forgot the divine precepts of their Founder, in attempting to prevent the introduction of sects by violence and injustice, and we condemn the deed. Are we to suffer for their misconduct? In the unholy race of persecution which has been run by various denominations of Christians at other times, in this or any other country, if members of the religion we profess were not exempt from blame, we deeply deplore their blind infatuation; why, then, are we to be punished for excesses in which we bore no part, which we as cordially condemn as you do, and for which your ancestors are not less liable to reproach than ours? If the professors of the Catholic faith were even *peculiarly* distinguished, in times long past, for their mistaken zeal, which we do not concede, the more deeply should we lament their errors; but let not the liberal Protestant and the enlightened Catholic of the present day, allow themselves to be hurried, by prejudiced or interested men, into hatred of each other, and thus perpetuate dissension and religious bigotry, in the name of the God of charity and of peace.

We challenge calm inquiry into the practice of the present Governments of Christendom, and we believe it will be found, on candid examination, that the

* The document here referred to will be given, in substance if not at length, in the concluding numbers of the volume. ED.

† See pp. 179—181 of the present volume.

principles of religious liberty are fully as well understood, and as liberally practised, in Catholic as in Protestant States. We entreat you deeply to consider the effects of the example of the legislation of this country on the various nations of the world: above all, weigh well its consequences on the rising States of South America. We beg of you to keep constantly in view what power of argument the continuance of these laws of exclusion affords to every enemy of liberty, whether civil or religious, throughout the world.

We request you to put this question to your own minds. Is there another country in the world where, for conscience' sake, several of the most ancient nobles of the land are deprived of their hereditary privileges; where hundreds of gentlemen, possessors of ancient and large landed estates, are deprived of honours and rights, the usual attendants on birth and property; where the industry of the merchant and the talent of the lawyer are checked in the midst of their respective careers; where 6,000,000 or 7,000,000 of the people are deprived of the benefit of equal chances under equal laws? And as a proof of the direful but natural effects of such a system of law, we implore you to look at Ireland, that island of genius and fertility. Behold her in all her nakedness and all her misery!

Our religion is said to be peculiarly proselyting. If to proselyte be to convince by the use of fair argument, then is ours a proselyting religion. As Englishmen, we claim the right of free discussion, and we should be ashamed to call ourselves your fellow-subjects could we forego this valuable privilege. But if to proselyte be to substitute force for argument, and to give premiums for apostacy and hypocrisy, such proselytism is a disgrace to any form of Christianity, and we solemnly abjure it.

We entreat you to endeavour to divest your minds of preconceived impressions to our disadvantage, and calmly to examine the situation in which we stand.

In a country boasting of peculiar liberality, we suffer severe privations, because we differ from you in religious belief. The remaining penalties, neither few nor trivial, of a penal code of unparalleled severity, still press upon us. A Catholic Peer cannot sit and vote in the House of Peers, and is thus deprived of his most valuable birthright; a Catholic Commoner cannot sit and vote in the House of Commons; a Catholic freeholder may be prevented from voting at elections for members; he cannot sit in the Privy Council, or be a Minister of

the Crown; he cannot be a Judge, or hold any Crown office in any of the Spiritual, Equity, or Common Law Courts; he may practise at the bar, but he cannot become a King's counsel; he cannot hold any office in any of the Corporations; he cannot graduate at either of the Universities, much less enjoy any of the numerous beneficial offices connected with them, although both of those seats of learning were founded by Catholics; he cannot marry either a Protestant or a Catholic, unless the ceremony be performed by a Protestant clergyman; he cannot settle real or personal property for the use of his church, or of Catholic schools, or for any other purpose of the Catholic religion; he cannot vote at vestries, or present to a living in the church, though both those rights seem to appertain to the enjoyment of property, and may actually be exercised by infidels.

Such are our principal grievances; but more than all we complain of the galling brand of disgrace which is the consequence of these disqualifications, which is more intolerable to honourable minds than the severest pressure of penal infliction, and necessarily implies guilt upon our part, or injustice upon yours.

From early youth to the last stage of existence, we are doomed to bear about us a painful feeling of inferiority and of undeserved reproach. It is to us no matter of surprise, that tales which malevolence invented in troubled times, which party zeal propagated, and which, in many instances, were sanctioned by the forms though not by the reality of justice, should be perpetuated even to this hour; and that a general mass of prejudice should have been created, requiring centuries to remove. The infant is taught, with his first accents, to impugn our faith; his education matures his early impressions, and he remains through life the creature of prejudice. Persons possessed of the most honourable feelings, and incapable of sanctioning injustice or deceit, are thus drawn in to become our opponents. We beseech all such attentively to investigate before they finally condemn. We invite all to the cool consideration of our principles, because we know that they will bear the test of the closest inquiry. If there be persons who barter principle for place, trade in our degradation, and encourage prejudices which they despise; if such there be, they are not more our enemies than yours; and be it our mutual task to unveil them, that religion, the child of heaven, may not be disfigured by human passions, nor infidelity find an ally in our want of charity to each other.

Bearing equally with you, our fellow-

subjects, the burdens of the country, and upholding equally its institutions and its glory, we claim to be admitted to a full participation in all the rights of British subjects. Every principle or practice hostile in the remotest degree to those institutions, we most explicitly disclaim. Year after year we repeat the humiliating task of disavowal; still we suffer the penalties of guilt. We ask you, is this to endure for ever? Are we always to remain the victims of misplaced suspicion? The doors of the constitution are shut against us as long as we continue true to the dictates of our consciences; but if we abandon the faith of our fathers, resign every honourable feeling, and become perjured men and apostates, then are all our disqualifications removed, the sanctuary of the British constitution is thrown open to us, we become senators, privy councillors, nay, guardians of the morals of the people and dispensers of public justice! God forbid we should purchase such distinctions, however valuable, at the price of dishonour. In the hour of danger, when our country needs it, we mingle our blood with yours. We desire no ascendancy, religious or political. If our country falls, we ask to fall with her; if she prospers, we claim to share her prosperity.

(Signed)

Norfolk, E. M. Shrewsbury
Surrey Kinnaid

| | |
|------------------------|-------------------------------|
| Stourton | Wm. Witham |
| Petre | Justin Fitzgerald |
| Arundell | John Stanton |
| Stafford | Joseph Ireland |
| Clifford | Charles Courtenay |
| Charles Stourton | Joseph Berington |
| H. C. Clifford | R. Throgmorton |
| H. B. Arundell | John Gage |
| H. V. Jerningham | J. F. Tempest |
| E. M. Vavasour | T. Stapleton, jun. |
| Charles Langdale | Charles Butler |
| Philip Stourton | Charles Eyston |
| Edward Petre | Wm. Blount |
| Charles Clifford | Edward Doughty |
| Arthur Southwell | Ralph Riddell |
| Wm. Gerard, Bart. | E. W. Riddell |
| H. J. Tichborne, Bart. | Thomas Riddell |
| G. Throgmorton, Bart. | Charles Conolly |
| Edward Blount, Bart. | H. Robinson, jun. |
| Henry Webb, Bart. | Wm. Plowden |
| R. Bedingfeld, Bart. | George Silvertop |
| E. Smythe, Bart. | Henry Englefield |
| Francis Cholmeley | Marlow Sidney |
| H. Howard, of Corby | P. D. Townley |
| P. H. Howard | John Jones |
| John Rosson | Wm. Jones |
| M. J. Quin | Richard Huddleston |
| G. Meynell | Thos. Stapleton |
| W. K. Amhurst | C. G. Fairfax |
| C. Turville | R. Berkeley, jun. |
| Michael Jones | J. Clavering, of Cal- laby |
| | T. M. Seal |
| | Edward Blount. |

OBITUARY.

1826. Aug. 17, at *Colchester*, in the 64th year of his age, the Rev. JOHN JENNINGS, thirty-eight years pastor of the ancient Congregational Church at Thaxted, Essex. This respectable man had left his own home to attend the annual meeting of the Essex Auxiliary Missionary Society at Maldon. After attending this service he went on a visit to Harwich, where he was taken ill. In the attempt to reach home, he expired at Colchester. His remains were conveyed to Thaxted for interment. The Rev. J. Morison, of Stebbing, delivered the oration at the grave; and the Rev. W. Chaplin, of Bishop Stortford, preached the funeral discourse.

Sept. 7, at *Dorchester*, aged 78, the Rev. ABEL EDWARDS, who had been Pastor of the Presbyterian Congregation of that town for forty-one years.

Among his papers was left the following account of the Old Dissenting Meeting-house in Pease Lane, Dorchester.

"This is a decent building, measuring fifty feet long and forty broad. It was

erected in or about the year 1720. There was before that time a Meeting-house in what was then and still is termed the Friary, whence the congregation removed to Pease Lane. The edifice here when first raised had a double roof, tiled and supported by two large and heavy-looking brick pillars, in which state it remained many years. At length, however, in the year 1808, the timbers of every description, notwithstanding several previous repairs, were found to be so much decayed, that it became necessary to take down the whole roof and to put on another. The new roof is single, covered with lead and nearly flat, having a skylight dome in the centre, which has a pleasing effect. At the same time, the massy pillars, being no longer wanted, were removed, and sashes were substituted for casements, besides various other alterations and improvements made at a very considerable expense, so as to render this place of worship upon the whole both neat and convenient. It is accommodated with a vestry, a vestry-library, a small gallery and an organ.

“ Although the church assembling here can furnish no records to assist us in tracing its origin, yet there are circumstances which render it highly probable that in point of antiquity it may be reckoned one of the oldest Dissenting churches in the county of Dorset. It is observable that among the illustrious band of confessors who, in 1662, nobly sacrificed their worldly all for the sake of a good conscience, we find enrolled the names of Benn, of Hammond and of Churchill, two of whom were by the Act of Uniformity silenced in Dorchester and the other in Fordington, a large and populous parish adjoining the town. Of the Rev. William Benn we are expressly told in the Nonconformists' Memorial, that, after his ejection from All-hallows, ‘ he continued among his people and preached to them as he could, for which he was often brought into trouble and sometimes imprisoned.’ But what is still more to our present purpose, we further learn from the same authority that the Rev. Joshua Churchill after quitting Fordington ‘ assisted Mr. Benn in Dorchester and succeeded him there.’ Here then we have at least strong presumptive evidence, that a church of Protestant Dissenters was organized in this town in the time and by the labours of those excellent men. In 1680, Mr. Benn, it is said, died. How long Mr. Churchill survived him cannot be ascertained. A chasm therefore now occurs in our narrative which we have no means of filling up, yet at the most but a few years, for in 1689, according to the report of two or three old members who were living in 1773, the Rev. Baruch Nowell came to Dorchester, and here he exercised the ministerial office during the long period of fifty years. In 1739, Mr. Nowell died of the small pox, with the symptoms of which he was taken ill in the pulpit, where he fell backward when he had nearly finished his sermon. His friends carried him home, and in a few days the disease terminated his ministry and his life. From the testimony of the persons already alluded to, it appears that, though far from possessing popular talents, he was highly esteemed for his piety, candour and benevolence. The successor of this good man was the Rev. Mr. Kiddle, a native of Warwickshire, who after officiating six or seven years, resigned and removed to Warwick, where the greater part of his life was spent in a pastoral connexion with the congregation commonly called Presbyterian in that town. An anecdote of this minister, which does honour to his memory, ought to be mentioned in this place. While he resided in Dorchester, he was, it seems, much noticed by a gentleman living in the neighbourhood, who, among other marks

of regard, made Mr. Kiddle a liberal offer of preferment in the Establishment, provided he would conform. But the offer was respectfully declined, and in so acting he exhibited a laudable instance of religious integrity, and the more to be esteemed, as by all accounts he was a person who could not be supposed to be indifferent to those accommodations which the emoluments of an Establishment would enable the possessor to procure. After the departure of Mr. Kiddle, the congregation was left dependent on occasional supplies for a good while, owing, it is supposed, to the prevalence of opposite sentiments among the members. Two if not three years elapsed before the Rev. Benjamin Spencer was chosen. He was born in Sheffield, and educated most likely in one of the London Academies. Dorchester in all probability was his first settlement as a preacher, and here his course was soon finished, for on the 17th of May, 1755, he died of a dropsy, at the early age of eight and twenty. He was buried in the Meeting-house. On the demise of Mr. Spencer, the next in succession was the Rev. Samuel Phillippo, whose father was at the same time minister at Poole. Where the son began his ministry is not known; at Dorchester he closed it, together with his life, in the short space of five or six years, being taken off by a fever on the 15th of April, 1761, when he had only attained his 32nd year. He also was buried in the Meeting-house. The writer of the present sketch thinks it right to state, that on more than one occasion he has heard the names of Spencer and Phillippo mentioned in terms of much approbation and esteem by some of the old members of the Society. In the following, that is in the year 1762, the Rev. Timothy Lamb came. He was born at Wimborne, in this county. His academical studies were pursued in London under Dr. Marryatt. Shortly after entering on public work, he received an unanimous invitation from the congregation in Deadman's Place, where he was ordained, and where, for some years, he discharged the duties of the pastoral office with general acceptance. But being grievously afflicted with an hereditary gout, his friends recommended a removal to the country, hoping, as he himself did, that the country air would prove beneficial to him. In that, however, both he and they were in a great measure, if not wholly, disappointed. After a short but delusive respite, the attacks of the painful malady became more frequent and more severe, making further and still deeper inroads on his feeble frame, so that by the time he had arrived at the meridian of life, or rather before he had reached it, nature was

quite spent, and at the age of nine and thirty he breathed his last, though his appearance indicated threescore and ten. He was buried in the aisle opposite the pulpit, in the same grave with Mr. Spencer and Mr. Phillipps, over which a plain stone is put, merely recording their names, the time of their death, and their respective ages. In his religious sentiments Mr. Lamb was a Calvinist. His ministerial endowments were respectable, and though obliged to sit constantly in the pulpit, yet there was an earnestness in his strain of preaching which served to engage attention and to enforce what he delivered. Often afflicted himself, his sermons were supposed to be particularly adapted to meet the cases of the afflicted and to administer comfort to them. If viewed in his private deportment, his character was amiable, well corresponding with his profession. Few could have a larger share of bodily sufferings than he had, and few could be more patient under them. Ever a stranger to artifice and deceit, his integrity was unquestionable. In a word, Mr. Lamb was a good man; generous to the full proportion of his limited means, a kind husband, an affectionate father, and a sincere and steady friend. This small but just tribute to his memory is paid by one who, in early life, knew him, and was an eye-witness to the kindness and benevolence of his heart.

"A. Edwards preached his first sermon in Dorchester on the 11th of June, 1769, as an assistant to Mr. Lamb; in which capacity he continued two years, and then removed to Nailsworth, in Gloucestershire, having engaged to supply the congregation at Forrest Green, near Nailsworth, for six months. He had an unanimous call to settle there, but receiving another from Dorchester, on the death of Mr. Lamb, he gave the preference to the latter. He was ordained in July, 1772, and resigned July, 1813."

With his characteristic modesty the Rev. Mr. Edwards has left directions in writing that no memorial of him should be recorded. To this injunction respect must be paid; in continuation, however, of what this venerable servant of Christ has endeavoured to preserve of the history of one of his churches, it should be added, that during the long and very useful ministry of Mr. Edwards, the views of both pastor and people underwent a gradual change, from moderate Calvinism to very low Arianism, since which the congregation has become decidedly Unitarian. The present minister is the Rev. Lewis Lewis, who pursues his labours amongst an affectionate people with great acceptableness, and it is their earnest wish that his connexion with them may extend to a period as protracted as was

the ministry and life of his highly and universally respected predecessor whose decease is now recorded.

Dorchester, September, 1826.

Sept. 24, Mrs. HANNAH LETTIS, wife of Mr. T. Lettis, jun., of Yarmouth. She was the daughter of Mr. Weeds, a respectable farmer of Trunch, in the county of Norfolk. Educated in a strict adherence to the doctrines and forms of the Church of England, whatever orthodox notions she might have imbibed in her infancy were strengthened by the precepts and example of a Dissenting family in the Independent connexion, with whom she was placed at school, and with whom she passed a considerable portion of that time when the mind is most susceptible of strong and lively impressions. The feelings of piety and devotion thus inculcated by early precepts and associations, always remained with her; but her mind, as it advanced to maturity, rose above the forms in which they were conveyed. She soon observed that worth and virtue were confined to no sect or party. The gloom and mystery of those religious notions which she had imbibed in childhood could find nothing responsive in a heart like hers, which, full of the purest benevolence, delighted to consider the Creator as the Father and the Friend of all his creatures, not as a capricious tyrant who appoints some to happiness and others to misery without any regard to their moral conduct. At an early period of life she formed acquaintance with Mr. Lettis, and on her marriage became a constant attendant at the Unitarian meeting, where, as the writer of this has heard her frequently declare, she found a religion on which her heart could rest with firmness, with satisfaction, with joy. She believed that Unitarianism was the doctrine of the gospel, that it was the religion of nature confirmed by revelation; and she continued for the remainder of her life firm and consistent in the profession of her belief. With her, religion was what it was intended to be, a cheerful, actuating principle; she was not loud in her professions; she did not pray standing at the corners of the streets, nor endeavour to attract the notice of the world by a sanctimonious appearance. Her piety was pure, simple and unaffected, elevating her mind and ennobling all the duties of life by a reference to eternity.

As a friend she was firm, constant and sincere, and those with whom she was in the habits of social intercourse will long cherish the remembrance of her mild, gentle and unassuming manners, which never failed to win the respect and esteem of those with whom she associated.

In all the duties of life, as a wife and mother, she was truly exemplary. Her happiness was at home, the only happiness in this world which deserves the name, which lies within the reach of the many as well as the few, which rests upon the temper of the soul, not on the outward condition of life, which finds an ample field for exercise in the calm enjoyment of domestic, friendly and social intercourse. This happiness it was her delight to cultivate, and she thought her duties to the world were best performed by an unremitting attention to the comfort, the welfare, the happiness of her family. The comforts of this world were within her reach, to such a degree as we see every day tempts many to indulge in the love of display and ostentation; but she valued only the more calm, noiseless and unobtrusive enjoyments of her domestic circle. In the education of her children she wisely endeavoured to fit them for stations of usefulness and respectability by habits of order, industry and frugality. It would be injustice to her memory to say, that she *sacrificed* her own ease and indulgence to the good of her children. It was her greatest *pleasure*, by every means in her power, to promote their improvement and contribute to their present and lasting welfare.

As a wife no one can estimate her value but he who is now suffering under her loss. Her affection was warm, steady and sincere, producing a perfect union of hopes, wishes and pursuits. Her temper mild and equable, her unremitting attention to domestic arrangements made his home what it ought to be to every man, the seat of his best and purest enjoyment. Her good sense made him sure of ever finding his best friend and most judicious adviser at home; in all difficulties, which in the course of life will sometimes assail the most prosperous, he found in her one who not only partook in his anxiety, but who assisted him to bear his disappointments with resignation; and in sickness, her mild and gentle spirit, her affectionate attentions, soothed his sufferings and accelerated his restoration.

She had a numerous family, several of whom died young, and she suffered very severely at various times by long and painful illness, which she bore with exemplary patience, contributing to her own recovery by the sweet composure and resignation of her mind.

She was taken away from her sorrowing family in the most sudden manner. She had for some time past enjoyed a more than usual portion of health, her spirits were more than commonly cheerful. With an apparent presentiment of what was about to happen, she had a

short time previous to her death expressed in her family circle the most devout thankfulness for a feeling of happiness almost heavenly, and prayed that it might not be a forerunner of any domestic calamity. On the day previous to her death, after having been busily employed, she passed an evening of great cheerfulness with her family, went to bed in good spirits, slept soundly, awoke at her usual hour in the morning, renewed the cheerful conversation of the preceding evening—when suddenly she put her hand to her breast, and without being able even to say farewell, she fell into her husband's arms a lifeless corpse. Medical assistance was all in vain; the spark of life was gone. It has been ascertained that the cause of her death was the bursting of the right ventricle of the heart.

Thus, at the early age of forty, an affectionate wife and mother was snatched instantaneously from her beloved family. May her children, with their excellent and worthy father, be enabled to resign themselves under their severe privation to the will of Him who makes all things work together for good, though his weak and imperfect creatures cannot always perceive the wisdom and benevolence of his intentions! May the virtues of her who has been taken from them dwell long in their memory, urge them to tread in her steps, to copy her example, and cheer them with the hope that after death they may be permitted to renew that connexion which was here the source of their greatest happiness, freed from all fear of being again interrupted by pain, by sorrow or by death.

Yarmouth, Oct. 9, 1826.

Sept. 27, aged 18 years, MARGARET, youngest daughter of John BELL, Esq., of York, and granddaughter of the late Rev. Newcome Cappe. Seldom has a more pure and pious spirit been removed from this chequered scene to the mansions of eternal bliss. The powers of nature exhausted by a rapid decline, which she bore with unvarying patience and resignation to the will of her heavenly Father, she sank without a pang or struggle, as though she were gently falling to sleep. Although she never had the happiness to know her venerable grandsire, she inherited a great portion of his ardent piety and integrity. Cheerfully fulfilling every duty, and of the most affectionate disposition; ingenious and elegant in her taste, she has left many productions of her pen and her hands, which will ever be cherished as invaluable memorials by her deeply afflicted relatives and intimate friends, by whom only could her worth be duly appreciated. B.

INTELLIGENCE.

DOMESTIC.

RELIGIOUS.

Bolton District Association.

THIS Association, comprehending a district of about ten miles round Bolton, is intended to form a centre of communication and union to those congregations of which it consists. Bolton, Bury, Chowbent, Cockey Moor, Hindley, Park-lane, Rivington, Walmsley, form the present circuit; but any other places may be added to it within the same distance from Bolton.

The First Half-yearly Meeting of those Associated Societies was held in the Bank-Street Chapel, Bolton, on Thursday, the 28th of September. The Rev. James Whitehead, of Cockey Moor, conducted the devotional services; and the Rev. B. R. Davis, of Chowbent, preached from Acts xxviii. 15. From these appropriate words the preacher drew the attention of his hearers to the zeal displayed by the Apostle and his friends in bearing witness to the doctrine of the cross amid an outcry and persecution so widely raised against it. After alluding to the encouragement which Paul received from the unexpected presence of the brethren, he illustrated the adage that "union is strength," by shewing, 1st, that the spread of truth is much more easy and certain when its friends act in concert; and, 2dly, that the advocates of truth receive encouragement from the presence and co-operation of each other. In applying this remark to our situation as a small sect, labouring under many disabilities, and struggling with some popular odium, he argued the necessity of strengthening our power and increasing our zeal by strict attendance at the house of prayer, and by forming ourselves into District Associations. In the course of the afternoon much interesting discussion arose on subjects connected with the Association. Two villages in the district were selected as offering some encouragement to missionary exertions, and the ministers in their respective neighbourhoods undertook to deliver a course of Sunday-evening Lectures. The next meeting of the Association will be held at Bury. The Rev. W. Tate, of Chorley, was appointed supporter.

B.

Unitarian Meeting House, Hulme Place, York Street, Hulme, near Manchester.

THE above place was opened for regular Sunday-evening worship on Sunday, October 1, when a very eloquent and impressive sermon was preached by the Rev. J. G. Robberds, of Manchester, from the words of our Saviour, "I and my Father are one," in which he clearly shewed that the declaration was strictly Unitarian, and perfectly in accordance with the views which we, as Unitarian Christians, entertain of the person, character and office of the Messiah.

It is for the purpose of the spread of truth and of vital Christianity in a township which already contains a comparatively large population, and in which Unitarianism has never been preached, that the present place of worship has been opened. The ministers of Manchester and the neighbourhood have kindly come forward to support the undertaking with preaching, and, by their exertions and regularity, and the perseverance of those who have promoted the measure, it is sincerely hoped that it may be one additional means of making Unitarianism better known and more highly appreciated. May God Almighty give efficacy to the labours of his servants, and grant that these anticipations may be realized, that the doctrines of Christianity, pure and undefiled, as they proceeded from the mouth of Christ and his apostles, may find a ready access into every heart, and that the temple now opened to his worship may be the means of establishing many in a "sound faith" and "pure doctrine"! Inquiry has already been excited. A Calvinist minister in the neighbourhood has taken alarm, and commenced a course of lectures on subjects at variance with Unitarianism, on Sunday evening, October 15. It is also the intention of the Unitarian Ministers immediately to deliver a course of lectures on points in which we differ from our orthodox brethren. The Committee are much in want of books and doctrinal tracts, for the purpose of distribution, and of forming a library, and donations will be very thankfully received, and may be transmitted to the Rev. J. R. Beard, Greengate, Salford, or to any of the ministers resident in Manchester and the neighbourhood.

R. A.

Hulme, October 12, 1826.

Unitarian Baptist Congregation, Battle.

THE Congregation of Unitarian Christians at Battle again appeal to the liberality of all those who are well-wishers to the religious improvement of the people, in consequence of their inability to relieve themselves; they have been oppressed with a heavy debt on their chapel for the last thirty-seven years. A statement of their case was given in Vol. XVIII., p. 674, of the Monthly Repository. Since its publication subscriptions to the amount of £85. 2s. 6d. have been received towards the liquidation of a debt of £223., which has been unavoidably increased to £285., in consequence of the decayed state of the flooring and other necessary repairs. Soon after the erection of the chapel the only wealthy member of the congregation promptly came forward with a loan, for which he required a promissory note, signed by a few members of the church; he has since forsaken the cause which he once zealously promoted, and has demanded the balance due to him, amounting to £155. The persons who signed the note are unable to satisfy his demand, but have assured him that they are using every means to obtain the sum by voluntary subscriptions. Deaf, however, to all kind of entreaty, he has threatened them with legal measures if the money be not speedily raised.* Desirous of getting rid of their troublesome neighbour and of protecting a few honest individuals from threatened disgrace, the congregation resolved to mortgage the chapel; but for reasons which need not here be stated, this measure was impracticable. The circumstances of the case were immediately communicated to the Committee of the British and Foreign Unitarian Association, who promptly came forward with their advice and assistance; and the congregation have the pleasing satisfaction of giving publicity to the following resolution passed by that Committee at the Unitarian Association Office, September 4, 1826:

"That the sum of £25 be voted to the Battle Congregation towards the liquidation of their debt, and that the minister be authorized to state, that the vote is made on the full consideration of the facts of the case, and with a view to recommend it to public liberality."

The congregation are encouraged to hope that this recommendation will procure for them the prompt assistance of their brethren residing in other parts of the kingdom; and they most earnestly entreat the ministers of different socie-

* Why is not this man's name published? ED.

ties to exert themselves on their behalf by recommending their case to the Committees of Fellowship Funds, and to the more opulent members of their society.

Subscriptions will be received by the Rev. W. J. Fox, Dalston; Rev. J. Gilchrist, Newington Green; Mr. G. Smallfield, Homerton; Mr. David Eaton, 187, High Holborn; and by the Rev. James Taplin, Battle.

Opening of Highbury College.

THIS very handsome building, erected for the use of the Hoxton Academy, was opened on Tuesday, September 5, with a religious service; in which Thomas Wilson, Esq., the Treasurer; the Rev. Thomas Morell, resident Tutor of Wymondley Academy; the Rev. H. F. Burder, M. A.; the Rev. J. P. Smith, D.D., Theological Tutor of Homerton College; the Rev. William Harris, D.D.; and the Rev. G. Collison, Tutor of the Hackney Academy, took part. "By mere accident," says the reporter in the Home Missionary Magazine, "the opening was on old Bartholomew Day." The College is adapted for forty students, and will soon be full. The term of education is four years. Through the munificence of the Treasurer, and the liberality of the public, half the sum expended has been raised; but there yet remains a debt of £10,000. After the service, 130 gentlemen dined at Highbury-Barn Tavern, the Treasurer in the Chair.

LITERARY.

A Welsh Divine has just published "The Life of Saint David, a Sermon preached to the Clergy of St. David's on St. David's Day."

Lost Books of Livy.—We congratulate classical scholars on a discovery being made (as stated in the Brussels papers received yesterday) of a great desideratum, a "*hiatus valde deflendus*" in literature. If the statement be true, it is of the highest possible interest to the historian and to literature in general. It is asserted, that the learned Abbé Roscru, who is employed in the library there, has discovered, in a Capuchin convent, fifteen of the lost books of Livy, which have been missed for so many hundred years. To the scholar, this discovery will scarcely rank beneath that of the philosopher's stone to the alchemist.—(*Newspapers of the month.*)

NOTICE.

THE REV. NOAH JONES, who has been some time supplying at Hanley, wishes for a permanent engagement with a congregation.

NEW PUBLICATIONS IN THEOLOGY AND GENERAL LITERATURE.

Memoirs of the Life of Mrs. Catharine Cappe. Written by Herself. 3rd ed. 12mo. Portrait. 7s.

A Short Statement of the Reasons for *Christian*, in opposition to *Private* Communion. By Robert Hall, A. M., of Bristol. 8vo. 2s.

A Concise Essay on the Nature and Connexion of the Philosophy and Mythology of Paganism. 8vo.

Platonis Opera Omnia, recensuit variasque inde lectiones enotavit Imman Bekker; Annotationibus integris Stephani, Heindorfii, Heusdii, Wyttenbachii, Lindavii, Boeckhii, adjiuntur modo non integræ Serrani, Cornarii, Thompsoni, Fischeri, Gottleberi, Astii, Buttmani, et Stalbaum; necnon ex Commentariis Aliorum curiose Excerpta; Versio Latina, Scholia et Timæi Lexicon. Totius Latinitatis Lexicon, consilio et cura Jac. Facciolati, opera et studio Ægid. Forcellini; edidit Anglicum Interpretationem in locum Italicæ substituit et Appendicem adjecit Jacobus Bailey, A. M. 2 Vols. Royal 4to. 10l. 10s.

Theocritus, Bion et Moschus. Theocritus, Gr. et Lat. recognovit et cum animadversionibus Harlesii, Schreberi, Aliorum Excerptis suisque edidit Theoph. Kiessling. Accedunt præter Argumenta, Scholia et Indices: Bionis et Moschi Carmina, Gr. et Lat. cum Commentariis integris Valckenæer, Brunck, Toup, edidit Heindorf, necnon M. Emil. Porti Lexicon Doricum. 2 Vols. 8vo. 1l. 8s. Royal Paper, 2l.

An Edict of Diocletian, fixing a Maximum of Prices throughout the Roman Empire, A.D. 303. With Notes and a Translation. By W. M. Leake, F.R.S. 8vo. 2s. 6d.

Rudiments of the Greek Language, English and Greek; for the Use of the Edinburgh Academy. 12mo. 4s. Bound.

The Fundamental Words of the Greek Language, adapted to the Memory of the Student, by means of Derivations and Derivatives, Passages from the Classical Writers, and other Associations. By F. Valpy, M.A., of Trinity College, Cambridge. 8vo. 10s. 6d.

The Psalms of David, in Hebrew, with Points, from the Text of Joseph Athias. Demy 12mo. and 32mo. 2s. in Sheets, and 2s. 6d. neatly Bound in Cloth.

Pentalogia Græca, Sophoclis Œdipus Tyrannus, Œdipus Coloneus, et Antigone; Euripidis Phœnissæ; et Æschyli Septem contra Thebas. Quinque scilicet

Dramata de celeberrima Thebaide scripta. Notis Anglicæ Scriptis illustravit, et Lexicon vocum difficiliorum adjecit Gulielmus Trollope, M.A., Christi Orphanotrophie Subpræceptor, &c. 8vo. 14s.

Analysis of the Constitution of the East India Company and of the Laws for the Government of their Affairs. By Peter Auber, Esq., Assistant Secretary to the Honourable the Court of Directors. 1l. 11s. 6d.

Travels in Various Countries of the East, more particularly Persia, in the years 1810, 11 and 12; illustrating many Subjects of Antiquarian Research; with Extracts from Rare and Valuable Oriental Manuscripts. By Sir Wm. Ouseley, Kt. LL.D. 3 Vols. 4to. Upwards of 80 Plates and Maps. 11l. 0s. 6d.

Memoirs of the Public and Private Life of Napoleon Buonaparte; with copious Historical Illustrations and Original Anecdotes; from the French of Messrs. Arnault, Panckoucke and Count Segur; preceded by a Sketch of the French Revolution. 8vo. Plates. 1l. 1s.

A Collection of Fragments illustrative of the History and Antiquities of Derby. By Robert Simpson, M.A., F.S.A. 2 Vols. 8vo. Cuts. 1l.

Historical and Topographical Notices of Great Yarmouth in Norfolk and its Environs, including the Parishes and Hamlets of the Half-Hundred of Louthland in Suffolk. By J. H. Drury. 8vo. 12s.

Roman Catholics.

Reply to the Article in the Quarterly Review for March 1826, on the Revelations of La Sœur Nativité. To which is added, An Essay on Mystical Devotion. By Charles Butler, Esq. 8vo.

Remarks on Dr. Southey's "Vindiciæ Ecclesiæ Anglicanæ," addressed to all Liberal-minded Englishmen and Lovers of Truth.

Controversial Letters in Reply to Rev. Mr. Pope, Rev. Mr. Daly, Rev. Dr. Singer, and Others. Also, Remarks on the Canon of the Holy Scriptures. By the Rev. W. Kinsella, Professor of Theology, in Carlow College.

An Historical Review of Papal and Conciliar Infallibility. By William Keary, Vicar of Bilton, Ireland. 12mo. 5s.

A Letter to Sir Thomas D. Acland, Bart., M.P., upon Mr. Wilmot Horton's Pamphlet respecting the Claims of the Roman Catholics. 8vo.

Sermons.

The Services at the Ordination of the Rev. R. Brook Aspland, M.A., in the Chapel, Crook's Lane, Chester, on Wednesday, August 9, 1826; consisting of Prayers on the Occasion by the Rev. J. G. Robberds and the Rev. W. Turner, M.A.; The Congregational Address by Mr. Swanwick, and the Reply by the Rev. R. Brook Aspland, M.A.; The Sermon by the Rev. William Shepherd; and the Charge by the Rev. R. Aspland. 8vo.

Sermons and Letters. By John Richards, M.A., late Vicar of Wedmore, Somerset, and Curate of St. Michael's, Bath. To which is prefixed a Memoir of the Author. Demy 12mo. 7s.

Three, on the Subject of Promoting Christianity among the Jews. By Richard Bingham, Jun., B.A. 8vo. 3s.

Single.

The Omnipresence of God; Preached Aug. 5, 1825, on the Consecration of the Church of Secrole, near Benares. By Reginald Heber, late Lord Bishop of Calcutta. 8vo. 1s. 6d.

A Charge to the Clergy of London, at

the Visitation in July, 1826. By William, Lord Bishop of London. 4to. 2s.

The Work of an Evangelist in the Church of England—preached in the Parish Church of Warminster, Wilts, Aug. 5, 1826, at the Primary Visitation of the Bishop of Sarum. By William Dalby, M.A., Vicar. 1s. 6d.

The Old Paths: delivered in the Parish Church of St. Mary, Stoke Newington, Sept. 3, 1826. By John Teeson, B.A., of Clare Hall, Cambridge.

The Timid Christian encouraged to come to the Holy Communion; preached in the Chapel of the Asylum for Female Orphans, Lambeth, Sept. 3, 1826. By Edward Bowman Vardon, LL.B., Chaplain to the Asylum. 2s.

Preached at Thaxted, Aug. 29, 1826, at the Interment of the Rev. John Jennings, by William Chaplin; with the Address at the Grave; by Joseph Morison. 1s.

The Actively Benevolent Man a Public Blessing: occasioned by the Death of James Myer, Esq., of Enfield. By William Brown.

CORRESPONDENCE.

Communications have been received from Dr. Evans; Mr. Joseph Jevans; Mr. Rees Davies; Mr. Joseph Dare; A Constant Reader (Clerkenwell Close); Guillaume; and Philo-Unitas.

The obituary account of the late Mr. *John Brent*, of Portsea, who died Aug. 19, arrived too late for insertion in the present number.

The letter of *Philaletes*, in defence of the Introductory Chapters of St. Matthew and Luke, is received, but our correspondent will see by what follows that it depends upon the *time* of the receipt of the next letter, whether *that* can be inserted.

TO THE SUBSCRIBERS TO THE MONTHLY REPOSITORY.

The Subscribers will see by the PROSPECTUS stitched up with the present number that the MONTHLY REPOSITORY is about to be transferred to other hands, and that a NEW SERIES of the work will be commenced with the ensuing year. The Editor will take leave of his Subscribers and Correspondents in the last number of the Volume—he addresses them now to inform them that in order to make way for the appearance of the First Number of the New Series on the 1st of January, 1827, (it being judged more convenient that the title of the *month* should be hereafter prospective and not as now retrospective,) he will be under the necessity of publishing the Numbers for November and December, on December the First. The December number will contain the Indexes and Title-page, and thus the Volume will be closed. It is desirable that Subscribers should instruct their Booksellers to order both numbers together.

In consequence of having two numbers in the next month, they must both be made up very early, of which Correspondents are requested to take notice. No communications can be received after the middle of the month, and to ensure admission, the Editor would advise that they be sent during the first week.

The Stock of the MONTHLY REPOSITORY is about to be arranged, and Subscribers in want of back Volumes or Numbers are requested to make early application for them, in order to guard against disappointment.

With considerable pains and expense, a few COMPLETE SETS of the MONTHLY REPOSITORY have been formed, and may be had, in various Bindings, of the Publishers or Printer.

ERRATA.

P. 539, col. 1, 17 lines from the top, for "Helon's," read *Helons*.

P. 542, col. 1, 10 lines from the bottom, read "Tuque."